

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME LXII.

Jackson, Miss., July 31, 1941.

NEW SERIES—VOLUME LII. NO. 31.

## Who's Who and What's What

Dixie Baptist church, Hattiesburg, RFD has just closed a good meeting. Dr. J. S. Riser, Jr., pastor at Blue Mountain did the preaching. The church was fed on the word of God and enjoyed it very much. We had a large congregation at every service. Much interest was manifested and there were nine additions to the church.

Dixie is located in about three miles of Camp Shelby. Many came from the camp and attended our services. Many of our members who work at the camp changed shifts with their buddy and attended all the services.

Dr. I. E. Rouse will be with me next week at Carson.—C. S. Moulder, B. S. U. Secretary, M. S. C.

This writer never really appreciated our state secretary until our recent meeting together in Pontotoc. He blossomed forth in our esteem as one of our most powerful and appealing preachers. Needless to say, Kingdom work in Mississippi holds first place in his great heart. We found Pastor B. B. Hilbun much loved by his people and doing a most worthy work for our Master. Those folks at Pontotoc have the HABIT of going to church, as the wonderful crowds right from the first service attested. Twenty-three additions, seventeen from baptism. There might have been more, but Dr. Hilbun is doing "the work of an evangelist" every week in the year. It strikes us that that is the way it should be.—Fred Scholfield, Laurel Miss.

Bruce, Mississippi, August 28.—Reverend D. A. McCall Secretary, State Board at Jackson, will begin in a five days series of revivals with the Baptist Church here next Sunday, and Bill Nason of Kosciusko will have charge of the song services. Mrs. Bill Hill will play. Reverend Haire, our pastor, is putting all things in readiness for this great revival and the prayer of God's people are coveted for the lasting good of this meeting. Large crowds are expected from over the county to hear this great gospel feast in sermon and song and the church and town are looking forward with eager hopes to its beginning.—W. M.

Rev. A. J. Rogers, General Delivery, Jackson, is available for supply work in August, September, and October. He is a member of Southside Baptist Church, Meridian. He was converted under the ministry of J. R. Johnson.

Reverend W. L. Sewell of Walthall Association did the preaching in the revival at Pearson Church. There was a large attendance upon the services, four for baptism and three by letter, according to Reverend H. W. Roberson, pastor.—Mc.

Vacation Bible schools are in full swing in Smith County, according to Pastor W. E. Hardy, Raleigh. The work there is growing.

Pastor A. B. Wood, Forest, feels that his church there will reach the Now Club goal.

Pastor W. L. Holcomb, Prentiss, states that his W. M. U. is working on the Now Club and that the balance of their goal will go into their budget.—Mc.

Pastor H. W. Roberson, Brandon, reports that the Brandon Church as having almost doubled their Now Club goal.—Mc.

Brookhaven: Dr. S. H. Jones, was with the Weson Church in a revival the week of July 14. Eighteen members of the Brookhaven Church attended the whole week of the Baptist Assembly at Percy Quinn Park.

Revival last week at Poplar Springs, Itawamba County, 12 additions by baptism. Rev. C. Graham pastor is greatly beloved by the people of the community and is doing a good work.

C. E. PATCH, Baldwyn

WANTED! 279,772 EVANGELISTS!  
By Roland Q. Leavell, Supt. of Evangelism,  
Home Mission Board

Mississippi Baptists numbered 279,772 in the latest count which I have received. My prayer for my beloved native state is that each one should become an earnest, prayerful, compassionate soul-winner.

### Soul-Winning Christians

If a pastor and a church full of Christians, who are surrounded by a multitude of unsaved people, cannot lead souls to Christ, then I am mistaken about the Bible teaching along this line. Christians can win souls! Moody was won by an humble Sunday School teacher. Spurgeon was won by an humble lay leader. John B. Gough was won by an obscure witness for Christ. John Newton was won by his mother's prayers. Billy Sunday was won in a downtown mission. Wilbur Chapman was won by his pastor and Sunday School teacher. Dr. Truett was won in a small mountain church. Dr. Dodd was won by a student preacher and his father. Mothers are the greatest soul-winners. Fathers win many to Christ. People can be won by school teachers, deacons, grandparents, youth, and casual acquaintances.

May God grant that the revival in Mississippi for which we pray may be characterized by personal, man-to-man soul-winning on the part of preachers, deacons, laymen, parents, youth and friends in the churches. The chief difficulty about soul-winning is not with the lost, but with the lack of soul-winners. Do we dare address ourselves with the following questions:

- (1) How deeply do I care?
- (2) How sincere is my prayer?
- (3) How much of Christ do I have to share?
- (4) How far will I dare?

Heart-broken compassion, like that which made Christ weep over lost souls, will spur us to a holy abandon to the task of winning our lost acquaintances to our blessed Lord.

### Soul-Winning Churches

The test of the value of a church is two-fold, namely, (1) the number of people that it wins to Christ, and (2) the kind of character that it develops in these people. Its value is measured both in quantity and quality.

The task of winning people cannot be done spasmodically. Christ, the eternal Head of the church, commissions his disciples to a perennial quest for souls. A perennial revival is not impossible. There is no magic about it. The secret of a perennial revival is in perennial praying, perennial planning, perennial personal work, and perennial preaching of the gospel, because of a perennial passion for souls. The Holy Spirit honors such a church.

If the pastor and his soul-winning members would plan something in soul-winning for every month in the year, it would make a mighty difference. God expects his leaders to plan their work, and work their plan. There are dozens of various efforts to be fitted into a year's program.

In a perennial program of soul-winning we suggest such possibilities as a religious census and a visitation program to follow. The revival meeting in any month should be preceded by a month of preparation and followed by a month of conservation. The Vacation Bible School is an evangelistic opportunity for one summer month. An associational program should be promoted every summer. Surely every church should do something each summer like establishing a mission Sunday School, having street preaching, conducting a radio revival, or some soul-searching program outside the four walls of the church building. There are study courses in soul-winning, youth revivals, printed page revivals, family altar and family pew revivals, Sunday School enlargement campaigns with soul-

(Continued on Page 6)

Every pastor in the Southern Baptist Convention should attend at least one R. A. Camp during his ministry. Why? So that his eyes might be opened to the possibilities and responsibilities found in boys who comprise the R. A.

You talk about the "darkness of the hour"—"no hope for the future!" Well, if you had attended an R. A. Camp in Mississippi this summer you would be running over with hope, and looking for a bright future. For the leaders of tomorrow are interested in missions; in boys of other nations, and other colors; they are interested in sending and taking Christ to them.

In the camps we had the privilege of leading boys to Christ! Of seeing others accept Him! And what a thrill in seeing them stand, and with their own mouths give a testimony for Christ. Nothing is more thrilling!

Mississippi Baptists and Southern Baptists should not fear the future if they invest their time and money in the promotion of the R. A. Work.—David Mein, Brazil.

"When you are doing the thing that is right, which God wants you to do, you are to go straight ahead, putting in every atom of strength there is in you, and having done that, calmly leaving the rest to God. He has all the money and all the time there is, and at the right moment will send His Servant from heaven and do the things you have been working and praying so earnestly for even if you never consciously asked for it, but just kept doing. Probably you did both, worked and prayed for Divine help—they go together.

Do not pray for easy lives; pray to be strong men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks: then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."—Noble.

How and What To Believe: How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?

And how shall they preach, except they be sent? as it is written. How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.—Rom. 10:14-15.

But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above);

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

But what saith it? The word if nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.—Rom. 10:6-10.

Brandon: Our work seems to take on new life every month. It looks like we are headed for full time here at Brandon in the near future. Praise God for His added blessing. I feel that one thing that is largely responsible for our progress in the work is the Baptist Record coming to all our homes. It is a wonderful help and the greatest religious paper I know.

H. W. ROBERSON

Evangelist H. S. Miller in "Book of Points for Christians and Personal Workers," says: "Committees, pink teas, bazaars, cantatas, lectures, pay socials, progressive games for prizes, oyster suppers, and such like cannot sustain spiritual life."



### THE ONE WAY "A Fountain Filled With Blood"

"Mr. D. A. McCall, Box 530, Jackson, Mississippi. Dear Mr. McCall: I have your letter of March 27. Mammoth Cave has only one natural entrance known as the Old or Historic Entrance. It also has five artificial entrances that were made for purposes of exit for the most part. There are quite a few caves around this territory, as you probably know, and it may be that some of them claim to be part of Mammoth Cave, but according to the surveyors and geologists such is not the case. I am enclosing one of our folders on which I have marked the one natural and five artificial entrances to the cave. If there is any further information you desire please let me know."—W. W. Thompson, General Manager, Mammoth Cave, Kentucky.

NOTE: Men speak of many ways into Mammoth Cave. Here we find there is only one natural entrance.

Men speak of many ways to be saved. God speaks of one. Acts 4:12, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Read John, chapter 10.

"I am the way, the truth, and the life: no man cometh unto the Father, but by me." John 14:6.

If you ask of five people the way of Salvation, you will likely get five different answers. Four of those answers are wrong. All may be wrong. All are wrong unless one way is God's way.

You may question two people concerning the way of life. You will frequently get two answers. One of those answers will be wrong. Both may be wrong unless one is God's way. God has only one way of salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission." Heb. 9:22.

Some years ago we asked, "Why God chose the blood way in sin-cleansing?" That He did choose the blood way is indisputable if we accept His Word.

We recalled the Scripture, "God hath made of one blood all nations of men for to dwell on all the face of the earth" Acts 17:26. He chose the thing common to all men. But blood as between nations of men has had time to change through the many centuries past. Somewhere along the way we remembered hearing the testimony of medical science, "The blood of the various nations and races of men appear the same under the microscope." Going to a Christian physician and a fine laboratory technician to check on that statement we found it to be true. Blood is common to all. Therefore, men of every nation and race may well know and believe that the blood of the Lord Jesus Christ will be efficacious in meeting their spiritual needs in sin-cleansing.

Again we recalled the Scripture, Lev. 17:11, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." God chose the thing primary in life itself, "The life of the flesh is in the blood." Man with all his laboratory methods, with all his microscopic equipment, with all his human ingenuity has not found a substitute for the blood.

When the blood flow stops, life flees the body. When the blood coagulates within the veins, that body is dead. We recall a mummy in the library hall at the Southern Baptist Theological Seminary. It was the first we saw. The various parts of the body seemed to be there though we know the vitals were missing. However, there was the head, the neck, the arms, the body, the lower limbs. Centuries ago the blood stream of the body dried up—the body was dead. "The life of the flesh is in the blood."

The blood is in two parts—the fluid and the cells. The cells are two in kind—the red and the white. The red cells are tissue builders. By way of analogy Jesus is our Bread of Life, our Water of Life. We are built up in Him. The white cells are the tiny defenders of the health of our body. When germs break through attacking the health of the body those cells rush up sacrificing themselves in defense of the health. Recently we have read and

heard much of the disease due to the absence of these white cells in the blood stream. When Jesus our Perfect Defender by day and night is not called in and leaned upon by a person, that whole nature becomes subject to effective attack from Sin and Satan. These white cells are produced in the marrow of the bone. "Not a bone of Him shall be broken." That part of His body producing the tiny defenders of health remained complete. By analogy and in deepest reality Jesus IS my Perfect Defense.

How uniform is the testimony of the Word of God in this matter of the blood—His blood.

Matthew 26:28, "For this is my blood of the new testament, which is shed for many for the remission of sins."

Hebrews 9:22, "Without the shedding of blood there is no remission." As Lee emphasizes: "This is no mere Jewish maxim; this is no slight urging of a light proverb, etc.

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." I John 1:7.

It is not the blood of sheep and oxen slain at the dedication of King Solomon's Temple. Then the blood of 22,000 oxen and 120,000 sheep slain in sacrifice ran in rivulets on Mt. Moriah. That was not atoning blood, but "The blood of Jesus Christ His Son cleanseth us from all sin."

"What can wash away my sin? Nothing but the blood of Jesus;

What can make me whole again? Nothing but the blood of Jesus.

Oh! Precious is the flow that makes me white as snow;

No other fount, I know, Nothing but the blood of Jesus."

"But," says someone, "I do not see how the blood given by another may benefit me." We have many analogies of that positive truth about us. In a blood transfusion we have seen the blood from the veins of a young woman, poured with the usual apparatus into the veins of a boy (opposite sex) benefit that boy. It meant health and life!

"There is a fountain filled with blood  
Drawn from Immanuel's veins;  
And sinners, plunged beneath that flood,  
Lose all their guilty stains!"

The older preacher of boyhood memory preaching on the Passover and pleading for sinners to get back of the blood was preaching all the Gospel of Redemption there is!

The sun in fiery rays reaches down into the mud puddle, brushes back the filth and slime, and takes up the vapour in snow white purity forming the floating caravans of the skies.

Isaiah 1:18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool."

"Have mercy upon me, O God, according to Thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

"Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledged my transgressions: and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." Psalm 51:1-4.

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Psalm 51:7.

"Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

"Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Psalm 51:12-13.

"Lord Jesus, I long to be perfectly white. I want thee forever to dwell in my soul. Break down every idol. Cast out every foe. Now wash me and I shall be whiter than snow."

Amen.

#### ONLY ONE WAY

"There is only one way of salvation  
The glorious way of the Cross!

It leads through Gethsemane's garden,  
Thru pain, self-denial and loss.  
Tis narrow, but ever abounding  
With glimpses of heaven above;

## Pastoral Problems

By Norman W. Cox

### "HOW SHALL WE GET PEOPLE TO READ"

The first step in the development of a congregation that gives itself to Christian reading on an adequate scale is to see to it that they are provided with adequate reading material. This is a responsibility of the church. Some of it the members should provide for themselves and the rest of it the church should provide for them.

Every church member should have his own personal Bible. If there are seven members in your family that belong to the church there ought to be seven Bibles in that family. It will be well if each church would get the proper kind of inexpensive Bible and have it available at the church for the people to buy. This can be provided if the pastor and the deacons or Sunday School officers will look after it. From time to time something ought to be said and done to urge people to do this. In addition to the Bible it is a fine thing for as many families as possible to have an inexpensive Concordance and Bible Dictionary. Not all of them can be persuaded to purchase these but many of them can be. Parents should be encouraged to buy for their children a good book of Bible stories and Pilgrim's Progress ought to be in every household. The above represents the minimum that every family ought to have in the way of religious reading that they provide for themselves. If there is reason why a few families cannot provide these, others can be induced to help so that none lack them.

Our church as a church is spending about \$100.00 per month to provide reading material for our people. This includes the Sunday School and B. T. U. publications of many kinds that our Sunday School Board is so splendidly providing. It also includes a subscription to the Baptist Record. Every church ought to see to it that its membership is furnished with these items of essential Christian reading. If people have reading material available the majority of them will use it. Once you get a congregation in the habit of Christian reading they are apt to continue it. The minimum amount of money that a church ought to spend annually for Christian reading certainly should not be less than \$1.00 per capita per resident member. It would be better if this amount was expanded to \$2.00. The church can make no better investment of the Lord's money.

Next week we will present some methods for getting religious literature read.

—BR—

Many are interested in having larger attendance at our Baptist State Convention and in having a more interesting and helpful program. If about fifty of our people would unite in 100 words some suggestions about improving these meetings we shall be glad to publish these suggestions in The Record.

—BR—

Commit to memory as many passages of Scripture as possible. Do it systematically—one or two a day. Learn two or three under each study. You cannot know too much of the Word of God.

It is rugged but radiant with glory,  
And blazoned with mercy and love.

There is only one way of salvation!  
At Calvary's Cross it begins,  
And winds thru the vale of repentance,  
And out of the valley of sins.  
Tis marked by the blood of the martyrs,  
And hallowed by sorrows untold,  
But still it is the Way and the only  
Way unto the City of Gold.

There is only one way of salvation,  
Tho' often it seems to be vain  
Its mountains of trials and sorrow,  
Its deserts of passion and pain  
But Jesus the Saviour of sinners,  
Will walk by your side all the way;  
He will guide you, and cheer you, and love you  
O Make Him your Saviour today."



IN LISBON

By Plautus I. Lipsey, Jr.

The first time I saw Joe Burgonya was in the plane from Rome to Lisbon. We were somewhere over the tough mesquite bushes of Spain, and he was going up and down the aisle offering his fellow passengers little bits of hard, colored candy from a small paper bag.

The next time I observed Burgonya he was shoving out of the plane just ahead of me, at the Lisbon Airport. He looked like an animated barrel. And the sweat was running off his face, for he was fully clothed.

On this hot September day (Friday the thirteenth), the man wore, among other things, a cap, a hat, a heavy overcoat, a light overcoat, a zipper jacket and a sweater. In addition to the sweat, there was a cheerful smile on his face, for Burgonya was happy to arrive in Lisbon—and he was saving money on excess baggage by wearing all those clothes.

As for me, I was hot but not happy. Hanging over me was the absurd accusation indirectly made by my seatmate, Flitch, that I had captured his precious American passport during the flight across Spain; and the statement by Spanish officials that my Portuguese visa was no good, and that I would be sent from Lisbon back to Rome.

I have related how the accusation vanished when the Flitch passport was found in the plane after the passengers had filed out—probably restored secretly by the Italian mechanic—and how after painful waiting the Portuguese officials had given me permission to enter, saying nothing of my visa.

After that, I felt like a new man and was able to produce a smile myself, though still weary and weak from three sleepless nights and a harrowing, foodless day on the long flight from Rome to Lisbon.

It was amazing, now that we were safe in Lisbon, what a change came over the thirteen war-refugee passengers. Color came back to gray cheeks, lips took on a cheerful form, and lively conversations sprang up, with frequent bursts of gay laughter. Members of the group went about telling one another how much better everyone looked and acted.

While the last of the thirteen were being examined, we who had passed gathered in the rickety old bus which was to carry us the twenty kilometers into Lisbon. Here I got acquainted with Joe Burgonya, who was cooling off after having shed some of his extra clothing and was very talkative.

Burgonya was about 50 years old, short and thick an American citizen. He showed me his passport, which declared he had been born in Czechoslovakia, but this, he told me, was false. Son of a Hungarian father and German mother, immigrants, he had been born in Cleveland, Ohio, but had returned with his parents to Hungary as a small boy. For political reasons his father had altered the record regarding the place of the son's birth.

During the war of 1914-18, Burgonya had served in the Hungarian army. He came to America 20 years ago and worked in various cities and occupations.

"I have got a good job now, with a big insurance company," he said. "And I have a \$20,000 home. A year ago, I had a breakdown from overwork, and I came back to Hungary to take a long rest. For four months I have been trying to get home. It was terrible, and I nearly died."

Like almost all persons of Central European origin, Burgonya seemed unable to pronounce the English "th" sound, and his speech was adorned with "dis" and "dat" and "dese" and "dose". He was very vivid in his story of suffering and his gratefulness at being now on the way home.

"Oh, I tell you, Mr. Lipsey," he exclaimed, "when I get back to America I gonna get down on my knees and kiss de ground—yes sir, I gonna kiss de ground!"

I found that Burgonya had left Budapest about the same time I did, and probably had been on my train to Rome. And he was to occupy the sofa in the two-person cabin in which my colleague, Stone and I had the beds reserved—if we caught the boat.

The sun was setting over the Atlantic when the rickety little bus, loaded to capacity by passengers

and officials and piled high with our baggage on top, got started for the run to the city. It was a delightful drive for us, in our happier state of mind. At dusk we piled out in front of the travel office, in the main avenue of Lisbon.

Burgonya and I agreed to seek a hotel room together. Leaving our baggage at the travel bureau, we set out down the slope of the avenue with its cool parkways of shade trees. It felt and smelled delightful, and I was cheerful and relaxed at last.

Right here, however, the little rift appeared. I felt like swinging along rapidly and finding our hotel promptly, so we could eat and sleep. My companion, (whom I now was calling "Joe", or "chum", or "pal") insisted on shuffling along at a leisurely gait, stopping at each corner to question those we met. He spoke in English and nobody understood him. Soon, I was leading the way and Joe was coming along 30 feet behind, or had stopped and was yelling at some bewildered native.

In this two-wave fashion we visited several hotels, but could get no accommodations. Lisbon was full of refugees. Meanwhile, Joe had picked up a tall, raw-boned man who understood his German, and this man made the tour of the city with us. At length he discovered a hotel which still had rooms. Our party assembled, and the hotel manager began to show us what he had.

On the third floor the manager showed us a nice double room for two dollars each, meals included. I threw myself on the bed and accepted immediately. But Joe ignored me and went up higher—and cheaper. I followed in time to hear the price of \$1.85, for room and board, on the fourth floor. Again I rested my weary bones on the bed, and accepted loudly. But Joe was in no hurry, and I had to follow him, the manager, and the helpful raw-boned German-speaking man up another flight of stairs. Here was another adequate room, for ten cents a day less. I accepted hopefully a third time. Joe, inquiring and learning that nothing was available in the attic, accepted, too.

We hustled downstairs to the dining room. It was nearly 8:30 o'clock, and I was near collapse. The adventures of Friday the thirteenth had exhausted me. I told the handsome, French-speaking head waiter (I think he was a Frenchman) we were just come from Rome and were very hungry. He served us a magnificent meal of about ten courses—abundant fruits, several meats and vegetables, three desserts. All this included in the \$1.75 per day in a big hotel in the heart of Lisbon.

My chum and I, again on good terms, went to bed with cool breezes blowing over us from our fifth floor windows. Some time during the night I dreamed I was down on the farm and a million roosters were crowing. I awoke, and it seemed that a million roosters were crowing. Below us we could see the lights of a vast covered market, bustling with life and obviously alive with roosters. Shortly thereafter the dawn began to appear. Joe and I went down to the market and feasted our eyes on the wonderful things there. We hauled up all we could carry of fruits; sweet little melons, bananas, figs, grapes. You couldn't get these things in Budapest and Rome, and we consumed them as an introduction to our formal breakfast.

After breakfast we called at the American consulate. There was nothing wrong with my Portuguese visa, they told me there. The Swedish legation in Madrid had telephoned about me the previous day, and the consul had telephoned the immigration officers that he would be sponsor for me. All this was quite unnecessary, the consequence of the false statements of the Spanish officials in Barcelona and Madrid.

Then, carrying out instructions, we went to the police station. Here we found a mob of foreigners of all nationalities, struggling to get in. Most of them were Jews. Joe and I took places at the end of one line. A few minutes later, we heard a dispute behind us. It was Flitch, Number Thirteen of the airplane ride, and he had just arrived and started a squabble. Ten minutes later Flitch had worked his way far ahead of us in the line, and was arguing with another party.

Having done our duty at the police station, it was time to go to the steamship office, to see if we really had places on the boat which was to sail next Wednesday.

(To be concluded under the head: "Goodbye To Europe").

INTERVIEWS

By Jesus

1. John 3:1-21 (Nicodemus).
2. John 4:1-30 (Woman of Sychar).
3. John 9:1-21 and 24, 25 (Man born blind who said "Whereas I was blind, now I see").
4. Luke 19:1-10 (Zacchaeus).
5. Luke 8:46-48 (Woman who touched His garment in throng).
6. Luke 7:2-9 (Centurion whose faith exceeded that found in Israel).
7. Luke 5:27-29 (Matthew-Levi-called) also Mark 2:14.
8. John 1:31-42 (Peter and Andrew) also Mark 1:16 ff.
9. John 1:43-51 (Phillip and Nathanael).
10. John 5:5-15 (Man at pool healed and later in temple warned not to sin again).
11. John 8:1-11 (Woman before whom He wrote on ground).
12. Luke 5:29 (Palsied man whose sins He forgave).
13. Acts 9:1-8 (Saul on the Damascus Road).
14. Luke 24:13-35 (On Emmaus Road the Resurrection evening).
15. Luke 9:57 ("One came" and He told him He had no place, etc.).
16. Luke 9:59, 60, 62, etc., (Ones who were called but had to bury dead, etc.).
17. Luke 7:36-50 (Woman who wept at His feet and whose sins He forgave at the feast).
18. Mark 5:1-20 (Gadarene demon-possessed tomb dweller saved).
19. Mark 7:1-25 (Interview with Pharisees about unclean hands).
20. Mark 10:17-22 (Rich young Ruler).
21. Mark 10:46-52 (Bartimaeus given sight, follows Jesus).
22. Mark 12:28 (One of the scribes Not far from the Kingdom).
23. Mark 13:3 ff. (James and John secretly ask for signs).

By MRS. D. A. McCALL

Bible Teacher Hillman College  
Clinton, Mississippi

—BR—

We thank the Clarion Ledger for the following lines:

IF I HAD A SON

- "If I had a son. . .  
I'd want life to be hard for him, to temper him like steel.  
I'd want him to be brave and strong—brave and strong physically, mentally, morally and spiritually.  
I'd want him to be tempted, but not yield.  
I'd want him to succeed after much effort, that he might learn patience.  
I'd want him to love, even though it cost him anguish, because then he would know that through love we grow.  
I'd want him to have great decisions to make, because he would learn to go to God.  
I'd want him to work hard, to be physically exhausted, so he would marvel at the greatness of his body (Holy Temple).  
I'd want him to face dark hours of grief that would bend his knees in prayer.  
I'd want him to yearn for the finer things of life, but have the courage to take only what he could afford and be happy.  
I'd want him to admire beauty, but know how to appreciate its value.  
I'd want him to value honor above fame.  
I'd want him to neither look up to the rich nor down on the poor.  
I'd want him to be tolerant with his fellow man.  
I'd want him to know how to play as well as work.  
I'd want him to laugh and sing and make the most of each day.  
I'd want him to have these experiences and more, to help him become a man."

—Jewel Adams Norman.

—BR—

HOLLY GROVE-WINSTON COUNTY

Holly Grove has made much progress in the last year. The Sunday School has grown. All officers and teachers have taken one or more Study Courses. A well attended Prayer meeting meets weekly and a W. M. U. has been organized.—R. A. Collier, Pastor.



# EDITORIALS

## PICTURES OF JESUS Equal With God

In all the portraits of Jesus in the Gospel of John we must bear in mind his point of view, or his purpose. He says, "These things are written that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." The doctrinal and the practical are never separated in the Bible. Theology and evangelism are from the same root and have the same purpose (1) that ye may believe that Jesus is the Christ, the Son of God, and (2) that believing ye may have life in his name. The man who writes a book on systematic theology and the man who brings an evangelistic message have the same mission. There is no reason why he should not be the same man. He was the same in John.

The man Jesus who healed that lump of disease and stupidity at the pool of Bethesda, is the same one who throughout the rest of this fifth chapter of John tells of his relationship to God and his identity with Him. We who accept healing and salvation at His hands, do well to hear what He says of Himself and the Father. We may well believe that He healed the man that he might make way to give the instruction.

The starting point in the discourse is the fact that He did this miracle of healing on the Sabbath. A man may gaze so steadily at an object by the side of the road that he forgets and fails to see everything else, and gets run over by a car. These Jews were so intent on the matter of Sabbath observance that they could see nothing else. They forgot all the appeals of mercy and kindness. They did not ask the man who it was that healed him; they asked, "Who told you to take up your bed and walk?" And when they found out who did it, they had no pleasure in the man's being healed, only hate for the man who told him to be going with his bed.

But Jesus did not shirk the responsibility. He rather welcomed the challenge, and responded to it in such a way as to bring on the inevitable conflict. He said, "Yes, I did it; my Father worketh hitherto and I work." That was flaunting the red flag in the face of the infuriated bull. They knew what he meant, even if some people today are slow to see it. So they said, "Listen to that! He not only breaks the Sabbath, he calls God his father! He is blaspheming! He makes himself equal with God!"

Now if you have any qualms or hesitancy about calling Jesus God, you may join the ranks of these hostile Jews at Jerusalem and raise a fuss about it. That is exactly what Jesus does. He lifts himself out of the category of mere men and places himself where he was and belonged from all eternity on an equality with God. John doesn't misunderstand him; he doesn't deny it, nor argue with Jesus about it. He evidently accepts the statement as the most fundamental and indisputable truth. And if you wish to have life in His name you will have to do the same thing. It was never again a matter of question and doubt with John, or with his companions in faith. He meant every word he said, when he wrote the words, "In the beginning was the word and the word was with God, and the word WAS GOD." Not until you have gotten down to that foundation rock can you construct any building which will be stable and permanent.

"My Father worketh hitherto, and I work." God cannot stop work. He commands men to stop work on the Sabbath and if they have good sense, they will listen to Him. But He doesn't stop. In the very nature of Him he can't and for the good of the world he can't. It must go on. God must work. And Jesus being God must work. The Sabbath was made for MAN, but the Son of Man is Lord of the Sabbath. Just as he said to Peter that the kings of the earth exact tribute of other folks, not of their children, and so he was under no obligation to pay the temple tax; so he says here that he is not subject to the law of Sabbath observance because he is God.

The rest of the chapter (fifth chapter of John's Gospel) is only an unfolding and enlargement of this idea of the relationship of Jesus as Son to God the Father. So he says the Son does whatso-

## CONDEMNATION OF A NEGATIVE

In the sixth chapter of Isaiah after the Lord had revealed himself to the young prophet and got him straightened out, He gave him a mission to his people. And when Isaiah asked him what he should say to them the Lord told him to rebuke them for having eyes and doing nothing with them, and ears and making no use of them. It is just as much what you don't as what you do that gets you in trouble.

A person does not escape the anger and the judgment of God by simply doing nothing. This very habit of doing nothing is what invites the judgment of God. You recall the man with one pound of talent who simply did nothing with it. He was cast into the outer darkness. The trouble with the rich man at whose gate Lazarus lay daily, was not that he was a wicked man. There is no word said about his being a drunkard, gambler, profligate, renegade. Nothing is said about his being dishonest or deceptive or cruel or violent. He doubtless was considered quite a respectable citizen. But he was simply a negative character who failed to make any good use of what he had, and he did nothing good.

And yet in Hades he lifted up his eyes being in torment. He saw his mistake too late, and asked that a messenger be sent to his brothers to tell them to repent and not come where he was. The irresistible tide of time carries men on to doom. It is our privilege and business to fill each flying minute with something to keep in store.

Jesus said, "Blessed are your eyes for they see." But to the careless multitude he said that having eyes they saw not and ears they heard not. And they were condemned to everlasting blindness and darkness. He seeks to awaken us out of this negative attitude. "He that hath ears let him hear." It is a negative attitude which Jesus condemns when he says, "He that believeth NOT shall be damned." And again at the judgment he says, "Inasmuch as ye did it NOT - depart into the everlasting fire."

—BR—

## IN THE HALL OF HEROINES

(Foreign Mission Board)—Among those worthy of a high place in Christendom's Hall of Fame is Mrs. J. C. Powell of North Carolina and Shaki, Nigeria. One of Southern Baptists' five missionaries who sailed on the ill-fated Zam Zam last April, Mrs. Powell was compelled by the German authorities to return to America. Arriving here June 21, after seventy-three days on the ocean, she spent about three weeks visiting her aged mother, her sisters and her daughter. Then, on July 12, she again faced the perils of a war-time sea, and, on board the S. S. Zarembo, she sailed for Lagos, Nigeria, to join her husband and resume the great work to which she had dedicated her noble life.

ever he sees the Father doing; that raising the dead is a natural function with Him; that judging men (which we are forbidden to do) is His office; that God meant all men to honor the Son in the same way that they honor the Father. (Mr. Fossick to the contrary notwithstanding); that men shall come out of their graves at His bidding; that life itself, life of every sort is His gift.

Down in the thirteenth verse he makes it plain that he and the Father are one; that what is the will of one is the will of the other. He passes by the witness of John as a mere incident, accepted with condescension, that he might accommodate himself to the needs of men. But He has greater witness than that of John. God himself is with him, working with him and in him and speaking through him. If they do not hear the voice of God when He speaks or sees the hand of God when He works it is because they are blind; perversely, willfully blind.

Indeed He says it is verily because He comes in the Father's name and is one with Him that they refuse Him. If one comes in his own name, the world accepts him and makes great ado about him. But when Jesus comes as the Son of God, as one with Him, and as the authorized spokesman for Him, men turn away. This is a fearful indictment of the perversity which has befallen man because of sin.

## EXPERIMENT AND EXPERIENCE

We commonly think of an experiment as something that takes place in the physical or material world; and of an experience as something that takes place in or chiefly affects the mind and inner life of a person. This is doubtless correct as to common use of words. We must have specific fields in which certain words operate or are used. But the very similarity of the words indicates that they have much in common. Of course they are both from the same root etymologically. They are from three familiar Latin words which have been brought over into our English language, ex, per, and io, or ire.

These three words, in their inverse order are IO to go, PER meaning through and EX meaning out. So the word means to go through and come out. When we speak of a religious experience it is the same as what our colored friends call "coming through." They use the exact English equivalent of "experience."

But the thing we wish to call attention to now is that an experiment in physics or chemistry operates in the same way in the physical world as an experience does in the world of mind and spirit. There are some people who speak disparagingly of religious experience and would contrast it with a physical experiment. That is a superficial attitude, entirely unjustified on any scientific grounds.

The mind or soul is as real as the body and any man who ignores this fact does so at his own peril. We are tempted to say he is guilty of plain stupidity, even though he may think he is "smart."

Spiritual experiences are the results of tests, tests which are just as real as any ever made in a chemical laboratory. The Lord long ago said, "Prove me now, saith the Lord and see." You can put the Lord to the test. And Joshua said, "Not one thing of all that he promised has failed of fulfillment." Paul said, "How many so ever be the promises of God, in Christ is the yea." That is, He is the proof and will demonstrate the faithfulness and the reality of God. James says that "the proving of your faith worketh patience." That is, you will find evidence enough to establish you and keep you steadfast after the test is made.

In the letter to the Hebrews we read that it is the particular function of faith to put God to the test and to find by inward experience as well as outward demonstration that he is real and his promises true. "Faith is the hypostasis of things hoped for, bringing the conviction of the reality of things which cannot be seen." Abel tried it and found it so. So did the others whose names are on the scroll in the eleventh chapter of Hebrews. "Abel had witness borne to them." See Hebrews 11:2-4-5 and 39. This means that these people were not disappointed, but had their faith or experiment conformed, being given an inward experience of satisfaction and assurance that could not be destroyed or denied. Paul says, "Whosoever believeth on Him shall not be put to shame,"—shall not be disappointed in the result.

—BR—

An article recently appeared in *The Record* making some good suggestions about making the best use of the time at the District Associations. We would do well to work at this business.

Dr. J. H. Rushbrooke, President of the Baptist World Alliance, says that up to June 16 there have been 380 Baptist meeting houses destroyed or seriously damaged by the Germans. The loss is estimated at five million dollars.

## The Baptist Record

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# THE BAPTIST HUNDRED THOUSAND CLUB

By Dr. J. E. Dillard  
What It Is, What It Has Done, Why Join It!

The Baptist Hundred Thousand Club is the special debt-paying plan of the Southern Baptist Convention. This club has paid more than \$1,250,000 upon our Southwide debts. Every dollar received is paid upon the principal of the debts. The Sunday School Board pays the cost of promotion. This club has stopped enough in annual interest to pay the salaries of eighty-six foreign missionaries for a year. It has strengthened the morale of our people, re-established our credit, and helped every cause we have. (Aren't you glad you have had a part and don't you want to do even more?)

But the agencies of the Southern Baptist Convention are still in debt. This debt amounts to approximately \$2,750,000 (it was more than \$6,000,000 when the club was started.) We ought to pay the balance of this debt.

## Why Should We Help?

There are many good reasons why every one of us should help in this special effort:

1. We should help because we are Christians and we don't want to see the cause of Christ hampered and handicapped by debt. The reputation of Christ in this world depends upon His people. We are living epistles of Christ. For Jesus' sake we ought to help get rid of these old debts.

2. We should help because we are Baptists. Every Baptist is a stockholder or partner in his denomination. Its doctrines, ordinances, programs, boards, institutions, successes and failures are his. Its assets and its liabilities are his because he is a Baptist. If there were only one Southern Baptist left, and if I were that one, these debts would be my debts. I must uphold the honor of my denomination.

3. We should help because we want our church to know that we are jealous for its good name. We want it to have a worthy part in every denominational endeavor and seek to promote every good cause. Surely there is no cause more worthy or needy among Southern Baptists than the payment of these old debts. I don't want my church to fail to have a large part in this undertaking.

4. I should help because I am trying to establish right principles of conduct. Paul says, "Owe no man anything, but to love one another." I believe it is wrong for a person, or a church, or a denomination to remain in debt when it can get out. It is wrong to continue paying hundreds of thousands of dollars in interest when this is so greatly needed to send missionaries, evangelists, doctors, nurses, and other workers to minister to a sin-sick, needy, dying world. For the sake of a lost world we ought to help our denomination get out of debt.

5. We should help because our Southern Baptist Convention has adopted the goal of "A Debtless Denomination by 1945." To reach this goal will be a noteworthy achievement; it will further strengthen the work of our denomination, will fittingly celebrate a hundred years of Christian service, and will show a skeptical world that a spiritual democracy can function in a task worthwhile and in a time of financial emergency.

6. We should help because we can. Fellow Christians in the warring nations are sacrificing well-nigh all they have for the sake of country and in the hope of preserving their cherished liberties. Ought not we to be willing to render some real service and make some real sacrifice for Christ and the salvation of a lost world? We surely can help and we ought.

## How Can We Help?

1. We can help by informing ourselves and others about the Baptist Hundred Thousand Club. (1) It is the special plan of Southern Baptists for paying the debts upon their Southwide agencies. (2) Every dollar received is paid upon the principal of the debts. (3) The expense of promoting the club is paid by our Sunday School Board. (4) It costs \$1.00 a month to be a member. (5) Any person or group may take one or more memberships. (6) The dues are paid through the church treasurer, who remits the money properly designated for the Baptist Hundred Thousand Club to be paid upon the debts to the State Secretary.

2. We can help by having a special program fea-

turing the Baptist Hundred Thousand Club. Program material will be found in the Baptist Hundred Thousand Club folder for 1941, in the January and February issues of The Baptist Program, in the publications of the Sunday School Board, in the missionary journals, in the minutes of your (a) district association, (b) state convention, and (c) Southern Baptist Convention, and in the state denominational papers.

3. We can help by actually joining the Baptist Hundred Thousand Club, praying for its success daily, paying our dues promptly, and staying in till the debts are all paid.

4. We can help by getting others to join the Baptist Hundred Thousand Club. Tell them about it, what it is, why it started, what it has done, how it is promoted, how the money is prorated to the debts on the Southwide causes (the percentage of distribution is determined by the relative debt needs of the agencies themselves).

Dear reader and fellow helper: Do your best. Pray much, plead earnestly, be exemplary. Read carefully and then sign the membership card yourself. And try to get others to join you. Get as many individual memberships as you can and then get different groups to take one or more.

If we do our best, trusting in Christ for success, we shall surely have a debtless denomination by 1945.

## Receipts Of Hundred Thousand Club From June, 1933 To January 1, 1941

Special	\$ 36,283.91
Alabama	76,925.03
Arkansas	41,974.23
Arizona	3,887.28
District of Columbia	6,308.54
Florida	71,869.70
Georgia	167,730.91
Illinois	16,258.00
Kentucky	104,491.87
Louisiana	65,819.90
Maryland	4,728.07
Mississippi	70,504.00
Missouri	87,976.58
New Mexico	10,022.86
North Carolina	65,150.51
Oklahoma	59,484.20
South Carolina	28,295.63
Tennessee	107,259.58
Texas	219,288.55
Virginia	14,512.54

Total Receipts \$1,258,776.89

## Where They Went To

Foreign Mission Board	\$290,143.34
Home Mission Board	328,120.61
National Baptist Memorial	8,373.21
New Orleans Hospital	21,611.38
Education Board	43,483.68
Southern Baptist Theol. Seminary	218,431.30
Southwestern Baptist Theol. Seminary	212,464.03
Baptist Bible Institute	134,899.60
American Baptist Theol. Seminary	1,249.74

Total Disbursements \$1,258,776.89

## Division Of Distributable Southwide Cooperative Program Funds For 1941

	Per Cent
Foreign Mission Board	50
Home Mission Board	23 1/3
Relief and Annuity Board	10 1/3
Southern Baptist Theological Seminary	4 1/5
Southwestern Baptist Theological Seminary	4 1/5
Baptist Bible Institute	4 1/5
W. M. U. Training School	0 8/15
American Baptist Theological Seminary	1
New Orleans Baptist Hospital	2 1/5

Total 100

## Division Of Baptist Hundred Thousand Club Funds—1941

	Per Cent
Foreign Mission Board	18
Home Mission Board	29.7
Southern Baptist Theological Seminary	18 1/3
Southwestern Baptist Theological Seminary	20 1/3
Baptist Bible Institute	12 1/3
Southern Baptist Hospital	1.3

Total 100

## Division Of Funds From Missionary Day In The Sunday School

	Per Cent
Foreign Missions	68
Home Missions	32
	100

## Achievements Of Hundred Thousand Club Year By Year

Needless to say, the Hundred Thousand Club has been a life-saver. Some of our agencies and institutions were threatened with bankruptcy. The Hundred Thousand Club has helped them to stem the tide and get on their feet again.

It has been marvelous that the Hundred Thousand Club has kept going at about the same pace each year, despite the fact that the newness of the plan has long since worn off. Each year for the past eight we have gone over the same ground, appealed to the same people very largely, and yet, the results each year have been about the same. To be sure, some have dropped out but about as many new ones have come in. The following states now divide the Hundred Thousand Club funds equally between State and Southwide debts, as follows: Kentucky, Tennessee, Alabama, Florida and Louisiana. So, last year, \$51,999.10 was retained by these states.

## An Auxiliary Engine Necessary

When the "Great Depression" struck us full force a few years ago most of our Southern Baptist Convention agencies found themselves facing well-nigh insuperable financial difficulties. How to enable these agencies to meet their ever mounting obligations and at the same time to carry on the work necessary to their continued existence was the serious problem that confronted the Southern Baptist Convention when it met in Washington City in 1933. It had already been clearly and forcibly demonstrated that the income from the co-operative program was not sufficient to meet all these needs.

Out of this emergency came the Baptist Hundred Thousand Club, the simple, but difficult, plan of securing 100,000 loyal Baptists to pay a dollar a month "over and above," to be applied to the principal only of these debts, the interest and expenses to be provided for otherwise. While the objective has not been fully met, yet more than a million and a quarter dollars have been raised by this plan and applied on the debts, thus saving some of our agencies from collapse and enabling all of them to go forward in a fine way for the glory of God.

The Co-operative Program has a long, hard pull before it in trying to carry on its own power, its agencies—State, Home and Foreign Missions, Christian Education, etc., to the high vantage ground of financial freedom. Here the Hundred Thousand Club is serving a very necessary purpose in supplementing its strength. The time will come when it will not be necessary. But that time has not yet come. Will you not join the club today?

—BR—

## Notice To The Brethren:

If you have any special, unusual, or extra important matters that should be included in the program for the convention in Meridian November 11-13, please notify me at once, as we hope to have a meeting of the committee in a few days to arrange the program in order to be able to notify our out-of-state visitors in time for them to arrange their itinerary.

Respectfully,

C. E. Patch,  
Chairman, Order of Business,  
Baldwyn, Mississippi.

—BR—

## Found on the Fly Leaf of Mr. Moody's Bible:

REPENTANCE—A change of mind; New mind about God.

CONVERSION—A change of life; New life for God.

REGENERATION—A change of nature; New heart for God.

JUSTIFICATION—A change of state; New standing for God.

ADOPTION—A change of families; New relationship toward God.

SANCTIFICATION—A change of service; Separation unto God.

GLORIFICATION—A change of place; New condition with God.





JOHN WILLIAM PROVINE, Ph.D.  
AN APPRECIATION

We are giving here the likeness of Dr. J. W. Provine, who has spent more years of service as teacher and president of Mississippi College than any man who has ever been on the faculty in all its history. His work in the college began in 1893 as head of the department of Chemistry, and was recently concluded as a result of the policy of the College to discontinue active service of any member of the faculty who reaches the age of 70. An extension was made in his case, and he continued beyond three score and ten.

He numbers his friends by the thousands, and they rejoice that in spite of these years, he is still active in mind and body. He is at present being considered for other than college work, and is well fitted for such service, because in spite of his forty-eight years of service in an educational institution, he has been through all these years, a man of affairs, in touch with the work of a busy moving world, and participating in all its interests.

There is nothing in him which would remind you of the "absent minded professor." He was born on a farm and has never ceased to be interested in farming. In connection with his school work he has owned a farm nearby and has personally supervised its work. He said this was to "employ his surplus energy." He may not have made money out of it but he has conserved his health, diverted his mind, and like Horace Greely farmed at a loss that others might farm at a profit.

He has had other business interests, at one time being president of a laundry company, director in a bank, mayor of the town of Clinton, &c. He was a member of the four man commission which had the responsibility of building the five million dollar mental hospital for the state of Mississippi.

He has been a deacon in the Clinton Baptist Church for nearly forty years; was for a long time superintendent of the Sunday School, and is still a teacher of a Sunday School class.

He was born on a farm near Big Creek in Calhoun County. His father was a captain in the Confederate Army, and a prisoner in Johnson's Island the latter part of the war. His mother was a faithful Christian and church member. Young Provine was one of a large family of children, all boys except one. After securing his preparation in an academy near his home, he entered the University of Mississippi about 1885. He had been a student under Prof. A. J. Aven who was his lifelong friend.

Specializing in chemistry, after taking his degree at the University he went to Germany and took his Doctor of Philosophy degree at Goettingen University. Returning to America he was elected by the trustees of Mississippi College as head of

the Chemistry Department in 1893. At that time the department had very meager equipment, and Dr. Provine advanced a considerable sum of money to furnish the laboratory. As he speaks German easily he was induced to teach the German language in connection with his other work, and has done so to the delight of the students, among whom he has always been very popular. They show their affection for him by early naming him "Dutchie."

Soon after he began his work with the college, Dr. R. A. Venable resigned as President and Dr. Provine was named as chairman of the faculty and shortly afterward made president. This continued until 1898 when Dr. W. T. Lowrey of Blue Mountain was made president, and Dr. Provine continued his work as teacher. In 1911 Dr. Lowrey went back to Blue Mountain and Dr. Provine again became president. This tenure of office continued until about six years ago when Dr. Provine at his own request was relieved of the burdens of the president's office but continued in the department of chemistry and teacher of German. And now due to the limit put on faculty members, he gives up his work as teacher, still carrying the halo of work well done and the affectionate admiration of all former students.

We cannot refrain here from a word personal. Our acquaintance began when we were students at the University of Mississippi, along with Dr. A. J. Aven and Dr. J. F. Sellers, both of whom afterward taught in Mississippi College. These were among the best friends we ever had, greatly beloved and highly esteemed. It was during our pastorate at Clinton that Dr. Provine became a deacon and superintendent of the Sunday School. It was a joy to see his rapid and constant growth in spiritual interest and Christian usefulness. Like all his acquaintances we have found him a most likeable man, a true friend and helpful counselor, through all the more than fifty years of our friendship.

Dr. Provine was happy in his marriage to Miss Mary Sproles, whose father at that time was pastor of First Church, Jackson, and later Bible teacher in Mississippi College. Miss Sproles taught in Hillman College. To them have been born three children, two sons and a daughter. One son and daughter are still living. May the rest of his days be the best of his days.

—BR—

#### BAPTIST INDEBTEDNESS

By Dr. Austin Crouch

This great sum of \$137,500, saved to Southern Baptists, it will be noted, is sufficient to cover all the expenses of the Executive Committee and its entire staff of workers for the next four years. But as the Sunday School Board has generously paid all the expenses of the Executive Committee since its reorganization and enlargement in 1927, this whole \$137,500 will be accredited to the liquidation of the \$2,750,000 indebtedness now standing against Southern Baptist agencies and institutions.

Dr. Austin Crouch, financial wizard of Southern Baptists, is from Missouri of course, and "has to be shown." Well, he has certainly "shown" Southern Baptists four things which we have greatly needed to understand.

1. Greatest of all, perhaps, he has shown Southern Baptists how a great denomination can keep from going in debt—making new debts. For what is the use in paying one great staggering indebtedness and turning around and making another, maybe bigger than the first? His program has been: FIRST, STOP PILING UP NEW DEBTS. LET EACH AGENCY CAREFULLY PLAN ITS OPERATING BUDGET AND LIVE WITHIN THAT BUDGET. What he has done for Southern Baptists along this line alone has been worth more than all that the Executive Committee has cost Southern Baptists from the beginning.

2. From the first also, he has plead for a uniform and a complete and adequate system of book-keeping for all the Southwide and state agencies—one which would show the precise standing of every agency of the convention at the close of every calendar year. It is strange, indeed, that this call should have been necessary, and stranger still that it should have been necessary to repeat the call again and again for several years before it was heeded.

3. Then Dr. Crouch has more than earned his

#### Wanted! 279,772 Evangelists!

(Continued from Page 1)

winning in view, and dozens of other methods of reaching the lost.

#### Andrew Clubs For Soul-Winners

Prominent in any soul-winning program for a church should be the Andrew Club. Any group of Christians, large or small, can band together, plan together, pray together, and go together to win people to Christ. The tenth chapter of Luke is the scripture to follow. Jesus sent out the seventy-two and two, witnessing and winning for Him.

The Home Mission Board will furnish free as many tracts on Andrew Club organization as may be used advantageously. These should be used to win our church members to becoming evangelists. We must pray the Lord of the harvest to send forth laborers into his harvest.

#### Soul-Winning Associations

If Mississippi Baptists are to reach their possibilities in soul-winning in any adequate and comprehensive way, it must be through carefully planning and vigorously promoting associational programs of evangelism. My prayer is that the seventy-five associations in Mississippi will all pray, plan, organize, and carry out comprehensive, coordinated, far-reaching efforts to reach the lost in their territory.

An associational committee on evangelism could be effective with five earnest members, each having specific functions. The chairman should work with all of the others. One member should be publicity man, getting evangelistic information to the pastors, to the churches through mimeographed bulletins, and to the people through the county papers. Another member could promote the taking of a census in every community. The fourth member should be the educational man, conducting study courses in soul-winning, distributing evangelistic literature, and organizing Andrew Clubs. The fifth member should promote "highways and hedges" evangelism through street preaching, brush arbor meetings, mission Sunday Schools, establishing new churches, radio revivals, and other cut-of-the-church efforts.

#### Associational Objectives

Every associational program should have well defined objectives, aiming high. They might be illustrated by the following items. (1) One baptism for every ten members. (2) At least one baptism in every church. (3) An evangelistic meeting in every church. (4) A census or survey about every church community. (5) A soul-winning study course in every church and at least one Andrew Club in each church. (6) A definite list of cut-of-the-church programs, including those mentioned above, and such items as jail services, C. C. C. camp preaching, tent meetings, and missions with tourists. (7) An annual evangelistic rally. (8) Some type of evangelistic campaign for two or more weeks, promoted and supported by the entire association. (9) Help to weak or pastorless churches, in cooperation with the State Secretary of Missions and Evangelism.

A resolution about an aggressive evangelistic program should be presented at every one of the seventy-five associational meetings during this summer and fall. Leaders of evangelism may get suggestions for such a resolution from Secretary McCall or the writer.

salary every year since he was elected in 1927, as a friendly counsellor of the various agencies and institutions which were having difficulty in arranging their indebtedness. All such institutions and agencies which have accepted his service and followed his suggestions have soon found themselves in good standing with the banks.

4. As a necessary by-product and inevitable result of the three foregoing policies, moreover, the credit of practically all Southern Baptist institutions and agencies have been restored and placed on a level with the best securities in the land.

If now, therefore, before America is involved in another World War and catastrophe, Southern Baptists, who number more than 5,000,000 at this time, would only rise up and halfway exert themselves, all that remains of the \$2,750,000 indebtedness on Southern Baptist agencies and institutions could be and would be wiped out in one Sunday—for the amount is less than 60 cents per member of our churches at this time.



# Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;  
"Go" Mt. 28:7; "Go" Mt. 28:19; "Go" Mk. 16:15;  
"Go" Lk. 9:60.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21;  
"Give" Lk. 6:38; "Give" II Cor. 9:7.

## I.

We are glad to help out with The Baptist Record while the editor is on vacation. While the matter was under consideration by the committee from the board our name was called as "a supply" in this regard.

You will forgive our shortcomings. We have many other responsibilities.

Office helpers are doing their part.

We are inserting much promotional material. Some articles may have to wait a few issues.

## II.

Many Southern Baptist leaders were present in Dallas, Texas, July 16th, for the dedication of the attractive and very usable Baptist Building. Congratulations to the vision, courage and leadership of Dr. Watts and his board. Pastor C. J. Olander is our fine representative.

Most Southwide and many State Boards were represented as the guests of the Annuity Board.

Dr. Truett and many others were heard with pleasure.

Maybe Mississippi Baptists will sometime exercise the same foresight in the matter of a Baptist Building.

We have a fine plan in mind.

## III.

Heard Dr. C. C. Morris bring a forceful message in revival at Magnolia. That is the place of his birth. Dr. Pardue, pastor, welcomed a congregation that filled the place of worship. He is a fine soul. Two additions.

In cancelling a distant out of state engagement we were privileged to worship at home on Sunday—the first time in many months.

Dr. F. M. Powell brought two fine messages. Dr. M. P. L. Berry presided, Dr. Simmons leading the singing.

Enjoyed a fine conference with deacons at Collins. Pastor Jones was present. A splendid group. May God bless them!

## IV.

At a recent association meeting we stated "every church on the O-mission list might be taken off that list through the loyalty of just one Christian man or Christian woman giving even as little as 25c, 50c, \$1.00 or more."

One brother in good humor asked, "Would you advise that if you knew the church would whip you if you did it?"

We replied instantly, "Absolutely. We might be better and the Cause of Christ would prosper if some of us suffered a bit for His Name's Sake." Read Isaiah chapter 53. Read John, chapter 19.

Then, read all Acts, chapter 5. Here was a "Council," a "senate" of God's professed (but how rebellious, how sinful) people commanding His disciples not to speak in the Name of Jesus. They whipped them. Brother, do right! Do God's Will! Others have been whipped. Read all of Hebrews, chapter eleven!

We told the overflow congregation of the following experience.

We were packing for a revival trip. The Spirit prompted us to put in a bit of material on "strong drink." Up to that time we had never preached on that subject in revival.

During the revival we heard more about "shinny" than ever before. "That person makes shinny." "A fine old mother lives there but her son makes shinny." "We used to have great revivals here until this shinny came in." We grew sick of it!

Announcement was made that we would speak to "men only" on Sunday afternoon. Something we

seldom did. The ladies might come but give the men the seats needed.

The pastor and singer asked us aside, "What are you going to preach on?" "Oh, that is my responsibility. You have to live with it. I do not want to bring you into it." "But we ought to know." "All right, then, I am going to preach on shinny" (moonshine whiskey, et al). "That is just what we figured, and you are going to get run out of here, and get us run out, too," said the pastor and singer. We said, "Well, I have never been run anywhere for Jesus' sake. Maybe I would be a better preacher to suffer with Jesus. It would put me in mighty good company."

The hour of the service arrived. The men covered the platform, sitting on the floor. They took two-thirds of the building. A few women timidly came in.

After song and prayer we arose to speak. The following bit of foolishness was used to ease the tension that was evident.

"Some have said I am to be run out of here if I preach this sermon. But I am from Sullivan's Hollow myself." You could have heard a pin drop. "I used to lie down over yellow jackets nests up there, letting the jackets fly into my overalls pocket. Closing the pocket, and taking them to the school and loosing them—we had a hot time. I used to take my red bandana and wrap it around hornets nests and feed the young to canary birds. I ran upon a bear in my pathway one time and I jerked up a sharp stick and stuck his eyes out, grabbed off my galluses, threw them around his neck and choked him to death. One time I saw a bear under a tree up there. On the off side of the tree, I slipped up on that bear, grabbed him by the tail, threw my legs around the tree and held him until he starved to death" (One woman leaned over and asked the wife of the singer, "Do you reckon he really did that?")

Then I announced my sermon topic. One fellow got up from the platform and walked out. Later I was told he was one of the biggest of the moonshiners. He said to some near him "I know what he is going to say and I just do not want to take it."

We preached the sermon. We stayed there for several days. We were not "run out." We did not suffer! We were invited back the next year for a second meeting. Did not get to go. Some fine folks live there.

Oh, it is great to sing "God Will Take Care Of You," and then run away—cowardly!

Yes, it is great to sing, "Ready to suffer, grief or pain," and then flinch at the suggestion of costly loyalty.

Today the big thing is "poise." Don't get excited over the work of Jesus!

Today the big thing is "dignity." A graveyard is the most dignified thing we know about!

Today the great thing is "repression." In the New Testament it was expression—"Go tell."

Let us pray for the Spirit of God to come upon us until we will be faithful even unto death—die before being unfaithful! Doxology! Hebrews 11:32-40.

## V.

Attention is called elsewhere in this issue to the great "Preaching Week" at Ridgcrest. Dr. Truett as usual will be a featured speaker. It is fine for pastors and others.

## BR

The Radio Committee, Southern Baptist Convention will meet in Nashville at 10:00 o'clock Tuesday morning, July 29. Under the new plan this committee is composed of eight members named by the Southern Baptist Convention (S. F. Lowe Chairman, M. E. Dodd, R. C. Campbell, Ramsey Pollard, V. E. Boston, M. E. Coleman, Ed S. Preston, H. C. Bass and the chairmen of the Radio Committees of the respective Baptist State Conventions. Plans for another Baptist Hour Program, for a wider and more effective use of Radio within the States and within the local communities, and also a new type of religious radio program by transcription will be discussed. Any suggestion about a Baptist Radio Program will be welcomed and should be forwarded to any member of the Radio Committee. The Brotherhood is asked to join in prayer that Divine Leadership will be given the Radio Committee as it faces the unparalleled challenge this new field of Christian service offers.

S. F. LOWE

# NOW CLUB

DOUBLING THE FIVE THOUSAND

CLUB

A DEBTLESS DENOMINATION BEFORE 1945

NOW CLUB—June 14, 1941

No. 53 for \$500, Ethel church in Attla, (Hightower, field worker).

No. 1636 for \$36, No. 1637 for \$36, No. 1638 for \$36, Calvary in Carroll County, (Mr. W. P. Orr, worker).

No. 1644 for \$36, No. 1645 for \$36, No. 1646 for \$36, No. 1647 for \$36, No. 1648 for \$36, No. 1649 for \$36, No. 431 for \$50, No. 432 for \$50, West Point in Clay, (Mrs. J. M. White, worker).

No. 389 for \$50, No. 1422 for \$36, No. 1423 for \$39, Poplar Springs in Copiah, (McLaurin, field worker).

No. 1385 for \$36, No. 1278 for \$36, No. 1279 for \$36, No. 1639 for \$36, Hollandale, in Deer Creek, (McLaurin, field worker).

No. 1661 for \$36, Ebenezer in DeSoto, (W. M. S.). No. 1659 for \$36, No. 1660 for \$36, Sand Hill in Greene County, R. L. Wally, worker).

No. 1652 for \$36, Gulfport First, (Mrs. M. M. McCarny, worker).

No. 1670 for \$36, No. 1671 for \$36, No. 1672 for \$36, Antioch in Hinds-Warren, (Mrs. Carrie Cotton, worker).

No. 1559 for \$36, No. 1560 for \$36, No. 1561 for \$36, No. 1562 for \$36, No. 1563 for \$36, No. 1564 for \$36, No. 1565 for \$36, No. 1566 for \$36, No. 1567 for \$36, No. 1568 for \$36, No. 1569 for \$36, No. 1570 for \$36, No. 1571 for \$36, No. 1572 for \$36, No. 1573 for \$36, No. 1574 for \$36, No. 416 for \$50, No. 417 for \$50, No. 387 for \$100, No. 388 for \$100, No. 389 for \$100, No. 390 for \$100, No. 391 for \$100, No. 392 for \$100, Jackson, First Church, (Owen Cooper, worker).

No. 1548 for \$36, No. 1549 for \$36, No. 1549 for \$36, No. 1550 for \$36, No. 1551 for \$36, No. 1552 for \$36, No. 1553 for \$36, No. 1554 for \$36, No. 1555 for \$36, No. 1556 for \$36, Raymond in Hinds-Warren, (W. B. Horton, worker).

No. 1415 for \$36, Terry in Hinds-Warren, (McLaurin, worker).

No. 1497 for \$36, Pickens in Holmes, (Mrs. M. M. Whitworth, worker).

No. 1640 for \$36, Pascagoula in Jackson County, (Mrs. J. W. Brumfield).

No. 1557 for \$36, Red Creek Union in Jackson County, (Mrs. J. W. Brumfield, worker).

No. 1547 for \$36, No. 1575 for \$36, Calvary, Tupelo, (M. E. Leake, worker).

No. 1643 for \$36, No. 20 for \$500, No. 408 for \$100, Greenwood-First in Leflore, (Mrs. C. L. Morris, worker).

No. 1597 for \$36, No. 1598 for \$36, No. 1599 for \$36, No. 1600 for \$36, No. 1601 for \$36, No. 1602 for \$36, No. 1603 for \$36, No. 1604 for \$36, No. 1605 for \$36, No. 1606 for \$36, No. 1607 for \$36, No. 1608 for \$36, No. 1609 for \$36, No. 1610 for \$36, No. 1611 for \$36, No. 1612 for \$36, No. 1613 for \$36, No. 1614 for \$36, No. 1615 for \$36, No. 1616 for \$36, No. 1617 for \$36, No. 1618 for \$36, No. 1619 for \$36, No. 1620 for \$36, No. 421 for \$50, No. 422 for \$50, No. 396 for \$100, No. 397 for \$100, No. 398 for \$100, No. 399 for \$100, No. 400 for \$100, No. 401 for \$100, No. 402 for \$100, Holly Springs in Marshall, (Messrs. Seale, Nichols, Bailey and Collins).

No. 393 for \$100, No. 394 for \$100, No. 420 for \$50, plus \$25, Pleasant Grove in Marshall, (Mrs. Tom Moore, worker).

No. 1653 for \$36, No. 1654 for \$36, Slayden in Marshall, (Mrs. D. O. Hurdle, worker).

No. 1558 for \$36, No. 415 for \$50, No. 382 for \$100, No. 383 for \$100, No. 384 for \$100, No. 385 for \$100, Philadelphia in Neshoba, (M. B. Henley, worker).

No. 1542 for \$36, No. 1543 for \$36, No. 1544 for \$36, No. 1545 for \$36, No. 1546 for \$36, No. 381 for \$100, Union in Newton County, (L. B. Cobb, worker).

No. 1621 for \$36, No. 1622 for \$36, No. 1623 for \$36, No. 1624 for \$36, No. 1625 for \$36, No. 1626 for \$36, No. 1627 for \$36, No. 1628 for \$36, No. 1629 for \$36, No. 1630 for \$36, No. 1631 for \$39, No. 1632 for \$36, No. 1688 for \$39, No. 1633 for \$36, No. 1634 for \$36, No. 1635 for \$36, No. 423 for \$50, No. 424 for \$50, No. 425 for \$50, No. 426 for \$50, No. 427 for \$50, No.

(Continued on Page 9)



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.  
Vice-President—Mrs. John King, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Durant, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

### STATE MISSION ARTICLE

By Mrs. T. E. Stephenson

"Let all that you do be done in love."—1st. Cor. 16:14.

A brief sentence, but holding the cure for all the ills of life, the solution to every problem of home, community and state.

God expects His children to be busy doing things, not one of them is denied the privilege of service. The witness he commands for each is the obligation of every one.

When Negroes were brought to the New World, and sold as slaves to southern planters to work in cotton fields, it was certainly not in the minds of the promoters of that profitable business to create a new field for the spread of the Gospel of Jesus Christ.

Little did they dream of the opportunity that would develop and challenge both races in the years to come. Our God has overruled, and today we—White Man and Negro—face a situation that holds a remarkable promise of victory through the power of the religion of Christ. The opportunity to live side by side in helpful cooperation for the good of all, to show forth the truth as taught by the Great Teacher who said, "love thy neighbor as thyself."

Bitterness of spirit and race prejudice was uppermost in the hearts of all for a generation and more, but a saner mind, a more sympathetic spirit has developed. Today we have so many opportunities to lift, help and teach that we wonder where to begin. The words at the head of this hold the key to success in all that we undertake for our Negro neighbors.

Whatever you do, no, whatever you even discuss as things that should be, or might be done for them, be sure all is done in LOVE.

Again note the words, YOU DO. No one else can do your witnessing, it is your task. At an associational meeting a few years ago I was startled, and grieved to hear a Christian Negro woman who had been asked to speak say, "I hope you will not be mad with me, but I must tell the truth. One big difficulty in the way of your giving my women the help they need, and that you have to give, is the fact that my people do not believe in your religion. They say they do not want that kind."

Our Negro servants and neighbors are watching us. Some suggestions may not be amiss:

(a) A living witness in your home.  
(b) Find whether there is any kind of an organization, W. M. U., B. T. U. or the like in the church nearest you, and if any with whom you are acquainted attend them, and offer to help in any way you can.

(c) Offer to teach, or get a good teacher, to teach the Sunday School lesson for the coming Sunday to the women who teach in the Negro Sunday School.

(d) Get the leaders in the church to arrange for a meeting of the women, and invite your best Christian speaker to address them on the subject: "Christian Womanhood."

(e) Subscribe for the mission magazines that will give them the best information.

These are the easiest, and fewest of all that you can do to serve those for whom you are responsible.

God help us that "all be done in love."

Dear Miss Robinson:

I'm happy to make the following report. The Perry County W. M. U. Associational Rally featuring the "Young People's Program" was beautifully rendered in the Richton Baptist Church Thursday p. m. from two to four June 19th.

The church was decorated with cut flowers representing colors of each auxiliary, well arranged posters and large banner "Our W. M. U. Family"

with emblems of all auxiliaries in colors, made a beautiful setting for this program.

Call to Worship—O Zion Haste.

Devotional—"Footpath to Peace" led by a college Y. W. A. girl, illustrating seven steps of Scripture with a poster. "Our W. M. U. Family" banner was introduced by county young people's leader impressing that and importance of mothers honoring our young people "by blazing trails and following the King."

Welcome song, composed by the young people's leader, sung by seven Jr. G. A. girls. Response by a Jr. R. A. Playlet, "Where Our Money Goes" was impressively given by Int. G. A.'s from New Augusta.

Special Music—"Jesus Saves," Pantomime, Int. G. A. Bro. Moore, County Evangelist, presented Wilbur Carpenter, R. A. Worker just back from camp made a most inspiring talk on Royal Ambassadors; R. A.'s then sang "The King's Business."

Special Number by Two Jr. R. A. Boys.

Another group of Int. Girls demonstrated Personal Service Work by displaying colors for each month of the year.

Mrs. Henderson, Jr. G. A. Leader, made a challenging address to the girls entreating them to live more beautiful lives.

Then, County Young People's Leader presented in very impressive manner the seven queens in "Forward Steps" who are to be crowned in the near future.

We had 110 present. Closing Song, "Lead On O King Eternal."

One of the best programs Perry County Young People have ever had. Refreshments were served.

Faithfully yours,  
Lizzie Brown.

—BR—

### STEWARDSHIP OF SORROW

Dedicated to Our Friend—Mrs. F. B. Fikes

Jer. 11:5—Then answered I, and said, Amen Oh Lord.

It was not an easy thing for Jeremiah to say "Amen, or Yes Lord" for at this very time the people he loved so deeply and was so concerned about were plotting or conspiring against him. It was only through the consciousness of the special current of divine energy which was passing into and through his soul that he was able to say, "So be it, oh Lord." The word had come to him from the Lord and he felt it was a burning fire which he could not contain.

It is not always an easy thing for to say "Amen, or Yes, Lord" in tones of triumph and ecstasy. Sometimes our response is choked with sobs that cannot be stifled or soaked with tears that can not be repressed. But these pangs of sorrow are not new to mankind. It was probably so with Abraham when he tore himself from Ur of the Chaldees, when he waited many weary years for his son. Then when he, with him, climbed the steep of Mt. Moriah to offer him as a sacrifice in obedience to the command of God.

Of what avail is it to say, "Yes, Lord" with our lips when our whole heart stands in revolt? There can be but one reply—remembering our blessed Lord in the Garden of Gethsemane, content to put His will upon the side of God and say unflinchingly, "Not as I will, but as Thou wilt."

Dare we to say Amen to God's providential dealings? Yes, say it though heart and flesh fail but if the will doth acquiesce, the heart comes ultimately to tune, and as the days pass, some incident, some turn in the road will flash conviction on the mind and reason that God's way was right, the wisest, the best, and that all things do work together for good to those who love Him.

The child of our friend is dead, the home is desolate, the mother's heart is broken. The half-worn shoes, the toys with which he played will

awaken the slumbering sorrow again and again. May God give her patience that she may see, "He doeth all things well."

Should we walk along the street, radiant in the pride and joy of motherhood, holding securely our helpless child by the hand, we would not hesitate upon reaching a dangerous place to take the child in our arms and carry it safely beyond all danger. This would be an act of kindness, an act of love. So it may be that the great Father of us all, as He held the little child by the hand, saw some place of great discomfort or danger and out of infinite tenderness and kindness took it into His arms and placed it safely down on the other shore.

May God give her grace to see clearly someday, where all is darkness now and in the clearer light thank heaven for the act which almost excites rebellious feelings now.

Women, the sorrow which is our friend's today may be ours tomorrow. Would that we whose minds are unburdened, would stop and realize that we will be called upon to give an account of our stewardship of sorrow. Because of our self-assurance, our lack of devotion to God, and sometimes because sin abounds in the world, we find ourselves like the Israelites of old. Surrounded by impenetrable forces on every side and forced to stop and hear the voice of God—"Be still and know that I am God."

Should sorrow lay her hand upon thy shoulder  
And walk with thee in silence of life's way  
While joy, thy bright companion now grown  
colder,  
Becomes to thee more distant day by day.  
Shrink not from the companionship of sorrow,  
She is the messenger of God to thee  
And thou wilt thank him in his great tomorrow  
For what thou knowest not now, thou then shalt  
see  
She is God's angel, clad in weeds of night  
With whom we walk by faith and not by sight.

Oh, how surely he keeps his promise—never to leave us or forsake us, if we only listen and hear his voice.

My Savior knows the path I take is rough and steep,  
He knows the thorns that tear, the rocks that bruise my feet.

He knows how I am tempted oft to turn aside,  
Into a way that looks so pleasant and so wide.  
But even as my feet would turn I hear him say,  
"Have I not promised thee my child to lead the way?"

Thou' hard the journey to walk closely by thy side  
In every danger, every trial to be my guide,  
I know thy way, each joy, each pain it holds in store,

I know because my feet have walked this road before.

And then we say,

Oh Lord, I'll gladly walk the rugged road with thee,

I know that other way thou can't not go with me.  
Better to tread with thee each day a path unknown

Than choose a wide alluring way, and walk alone.

Written by—

Mrs. Sherman Powell,  
North Side Baptist Church W. M. S.

—BR—

Brown University Christian Association has raised money to pay the tuition of 25 Chinese students in Chekiang University.



## GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b: "Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

### Pleasant Valley (Simpson)

One of Simpson County's finest communities is Pleasant Valley. Rev. Guy Little is the pastor and he is one exception to the rule that "A prophet is not without honor save in his own country." He was reared near Pleasant Valley but that doesn't keep the people from admiring him and his work.

And how those people to attend church services!

Plans are being made to re-roof the church and reorganize the Sunday School. We explained the EVERY FAMILY Plan and the church adopted it then and there. The plan we used was the one that will work in nine out of ten churches.

First, We ADVOCATED it.

Second, The PASTOR APPROVED it.

Third, the church ADOPTED IT.

Simpson County has many churches with a good Baptist Record coverage. Subscribers are listed as follows: BETHLEHEM 19; BRAXTON 41; PINOLA 47; D'lo 1; Kennedy Springs 10; MAGEE 87; MENDENHALL 73; R. F. D. Mendenhall 3; Pine Grove 3; Pleasant Hill 15; Shivers 5; Sanatorium 1; Strong River 17; County Line 8; JUPITER 22; PLEASANT VALLEY 31.

—BR—

### WATCHING THE EVERY FAMILY CHURCHES GO

(Good reports from E. F. Churches clipped from recent issues of the Record).

We are rejoicing in another victory here in Grenada First Church. Some of the brethren got it into their minds and hearts that it would be a great and grand thing to install our beautiful new Nobler pipe organ free of debt. The pastor visited nearly every home of the congregation, securing something from each one. The members promised half of the amount needed if the church would match it. It was the easiest money to raise in my experience. G. E. Wilcy, pastor. (All E. F. pastors report that E. F. Churches are easier led than non E. F. Churches).

Georgetown has one of the best churches for the size of the town of any place in the state. (Another EF Church).

Pastor Jordan (Morton) plans to enlarge his educational building in no distant future and his people are following his leadership in an unusual way. Slater A. Murphy. (EF Churches usually do.)

West Corinth: The Rev. Dewey Wallis, Pastor, is one of the best pastors of my acquaintance, and the people delight to follow his constructive leadership as he follows the leadership of the Holy Spirit. Mrs. Wallis is a true help-meet in the work of our Lord. The present pastorate of five years has seen the church go from one-fourth to one-half to three-fourths, to full time preaching and corresponding progress made in all of the work. The plans of the pastor and the church for the near future call for the erection of four more Sunday school rooms and the erection of a astorium. The homes of the church really practice the art of hospitality. Surely this is one of the most wide-awake churches to be found anywhere.

J. S. RISER, JR., Blue Mountain.

(The usual good report from an EF Church).

The June average attendance of the Lyon Sunday School was the largest since 1926. Sixty-six were enrolled in the Vacation Bible School which closed at Lyon June 25, with an average attendance of fifty-nine. This was a gain of 20 per cent over last year. (Lyon is an EF Church).

The Gatesville Baptist Church has pledged enough money to completely put a number one top on the church house. The spirit of fellowship seems to be very good right now between the church and God and among themselves. (EF



DR. M. O. PATTERSON

In the death of Dr. Michael O'Rourke Patterson Mississippi Baptists lost one of their most useful men and ministers. He had for twenty-six years been at the head of the Bible Department in Mississippi College. As a teacher of the Bible he had few equals anywhere, and as a preacher he was among the very best.

The secret of it all was that he had a genuine personal experience of the grace of God, a knowledge of the Bible, a profound faith in it as the word of God, a call of God to preach and teach the truth, a wonderful spiritual insight into the inmost meaning of the work, and a passionate devotion to it. All this means that he had a special anointing of the Holy Spirit, and walked with God in his daily life.

He was born 68 years ago in Marion County, Miss., grew up on a farm, attended school in Columbia entered Mississippi College and was graduated with a B. A. degree. Called of God to preach, he felt it his first duty to make the best possible preparation. He was graduated from the Louisville Seminary and then continued his studies until he received the degree of Doctor of Theology. He also traveled and studied in Europe.

He married Miss Marguerite Pettis of Ellisville, who has throughout his ministry been of great inspiration to him. After pastorates in Kosciusko and Second Church, new Calvary in Jackson, and services as President of Clark College, he came to Mississippi College where he has done a monumental work as teacher in the Department of Christianity. His students have always had for him the sincerest affection and highest esteem.

While sincerely respecting the opinion of others, he had profound personal convictions and expressed them courageously and courteously. This writer has had close association with him for more than 35 years and had every reason to value not only his friendship but his services to our denomination and to the cause of Christ.

His home was blessed with four sons and three daughters. Five of these are now grown, four are married. To them we offer our sincere sympathy and with them we share a great loss. Service such as he rendered will be hard to duplicate. He will be sorely missed. His preaching will be sorely missed and long remembered. His teaching will abide in the hearts and lives of a whole generation of his students and through them will bless the world.

His body lies in the quiet beautiful cemetery in Clinton where rest the remains of more good people than any place of its size than any of which we have any knowledge.

P. I. LIPSEY

Churches go places).

Pastor Ashworth leading in a fine way at Harmony, Pearl River County, where we were privileged to speak twice to interested groups. They give all offerings in June and December to Co-operative Program. Already twice as much for that as any previous year. It can be done, brethren! (Why not. Harmony is an EF Church).

EVERY CHURCH SHOULD send the Record to its members who are in the armed service of our country.

### "THE WORLD'S FIRST TWO CHRISTIANS"

Recently one evening in Chunking a Canadian was invited to the Chiang home. While he was visiting there an air raid was made upon the capital. When the air raid was over, this foreign friend was invited to share their family evening devotion. The following is what he wrote to the Canadian press:

"The Generalissimo began by reading some Scripture, then prayed with a single expression of thanks for their safety. He added thanks for the courage of the nation under fire. Then he prayed for strength for the men in the field and along the firing lines; he prayed for strength and added a most earnest plea for guidance and wisdom, that he should not fail the Chinese people.

"But the most amazing thing in his prayer was the plea that God would help him, and help China not to hate the Japanese people. He prayed for the Japanese Christians, and all the suffering multitudes of Japanese whose impoverishment was making the war on China possible. He prayed for the people who were bombed and for forgiveness for those who dropped the bombs.

"In the simplest and humblest terms he laid himself at the service of the Almighty God, and he begged that he might know the Divine Will, and do it on the morrow."

"Here I met the world's first two Christians," said the Canadian.—The Commission.

—BR—

Reverend H. J. Rushing reports Skene Baptist Church as having voted to enter the Minister Retirement Plan. They had an unusually fine V. B. S. recently, with nineteen additions to the church, eighteen of these for baptism.—Mc.

—Mc.

—BR—

### Now Club—June 14, 1941

(Continued from Page 7)

428 for \$50, No. 429 for \$50, No. 407 for \$100, No. 430 for \$50, No. 403 for \$100, No. 404 for \$100, No. 405 for \$100, No. 406 for \$100, Sardis in Panola County, (J. M. Caughman, worker).

No. 822 for \$36, No. 823 for \$36, No. 824 for \$36, Liberty in Rankin, (Hightower, field worker).

No. 1416 for \$36, No. 1417 for \$36, No. 1420 for \$36, No. 358 for \$100, No. 362 for \$50, No. 363 for \$50, No. 364 for \$50, No. 365 for \$50, Star in Rankin County, (McLaurin, field worker).

No. 1424 for \$36, No. 1425 for \$36, No. 1492 for \$36, No. 1493 for \$36, Felahatchie in Rankin, (McLaurin, field worker).

No. 816 for \$36, No. 817 for \$36, No. 818 for \$36, Oak Grove in Scott County, (Hightower, field worker).

No. 828 for \$36, No. 826 for \$36, No. 827 for \$36, Pulaski in Scott County, (Hightower, worker).

No. 819 for \$36, No. 820 for \$36, No. 821 for \$36, Steele in Scott County, (Hightower, worker).

No. 390 for \$60, Athens in Simpson County, (McLaurin, field worker).

No. 1421 for \$36, Braxton in Simpson County, (McLaurin, field worker).

No. 410 for \$100, New Bethlehem in Simpson, (Miss Upton, worker).

No. 1641 for \$36, No. 1642 for \$39, Pine Grove in Tippah, (Miss Crawford, worker).

No. 1666 for \$36, No. 1667 for \$36, No. 1668 for \$36, No. 1669 for \$36, No. 433 for \$50, Walnut in Tippah County, (R. D. Saxon, worker).

No. 1576 for \$36, No. 1577 for \$36, No. 1578 for \$36, No. 1579 for \$36, No. 1580 for \$36, No. 1581 for \$36, No. 1582 for \$36, No. 1583 for \$36, No. 1584 for \$36, No. 1585 for \$36, No. 1586 for \$36, No. 1587 for \$36, No. 1588 for \$36, No. 1589 for \$36, No. 1590 for \$36, No. 1591 for \$36, No. 1592 for \$36, No. 1593 for \$36, No. 1594 for \$36, No. 1595 for \$36, No. 1596 for \$36, No. 395 for \$100, Lexie in Walthall County, (C. B. Bullock, worker).

No. 24 for \$1000, No. 1689 for \$36, New Zion in Walthall County, (Rev. J. B. Ray, worker).

No. 1541 for \$36, Mt Zion in Wayne County, (Mrs. C. P. Gilbert, worker).

No. 1665 for \$36, Enon in Winston, (Mrs. C. E. Hunt, worker).

No. 1655 for \$36, No. 1656 for \$36, No. 1657 for \$36, No. 1658 for \$36, No. 434 for \$50, Concord in Yazoo County, (Mrs. M. S. Johnson, worker).

No. 829 for \$36, No. 828 for \$36, Pilgrim's Rest in Zion, (Hightower, field worker).



## Sunday School Department

E. C. WILLIAMS, Secretary  
JOHN A. FARMER, Associate  
MISS CAROLYN MADISON, Elem. Sec.

### A NEW BOOK

A new book on records is just off the press. It is "The Six Point Record System And Its Use," by Miss Emma Noland, associate in the department of Sunday School administration, Baptist Sunday School Board, Nashville, Tenn.

Miss Noland has here given us the most complete book ever on the very finest "pupil program" we have ever had. This book will meet a very distinct need in our Sunday School work. It should be taught in our schools as a part of the training courses. All of our people: pastors, superintendents, teachers, pupils, all, need to study the place and power of a great record system in a Sunday School program.

This new book may be secured from the Baptist Book Store, Jackson, for the price of forty one cents, plus tax. Get it and study it, and the work, as well as the individual will profit greatly.

### Books Books Books

It is both interesting and encouraging to note that fifteen churches in Mississippi sent in reports of their library work for the month of May.

In checking these reports, we find that the total number of books in these fifteen libraries is 2,488; books added during May, 385; hours library open during month, 187; number books borrowed during month, 302.

Who would even venture to suggest the value of all the reading of those splendid books? As the body becomes a part of all that is taken into it, just so surely the mind becomes a part of all that is taken into it.

Why not work to get a library for your church? You can get some free books to help you start. Write for information.

### Will You?

We have quite a number of schools in the state that have reached all points of the standard, and yet they have never made application for the award. Why not give your people the pleasure of achievement by getting the blank, filling it out, sending it to the State Sunday Department, and get the recognition of being a standard school. You have done the work—if you have, and many have so now go all the way, and get the award for the accomplishments of reaching this program.

Blanks will be gladly sent on request.

### And Again

There are many things that every school should do every year. But one of the most vital of all is to GROW. And so, we say this year that every school should show an increase. That means more people are in, and to say that they are in, means that they are where the Word of God is being taught each Sunday.

Does it help you to have the Word taught you regularly? You say it means every thing in spiritual growth. Well, if it means that to you, it will

### "SAY I'M GLAD I'M AN R. A." Eugene Craighead

"Say I'm glad I'm an R. A.'s" are the words that keep ringing in my ears, after visiting eight R. A. camps in Mississippi.

Imagine my great joy when my brother and I were asked to assist in these camps. Since these were to be the first camps I ever attended (Romania does not have any), I did not know what was expected of me. Booking back, this has been one of the greatest milestones in my boyhood. What would my Romanian friends think when they heard about this, and what wouldn't they give to have this privilege?

After we reached Meridian, coming down from Chattanooga, we boarded a school-bus filled with cheering R. A.'s, which took us to the Intermediate Camp at Castalian Springs. We spent the time on the bus singing R. A. camp-songs.

Many surprises awaited me when I arrived at camp. Some of the highlights of the camp were Stunt Night; Recognition Service; Decision Service; Campfires with Dan Tilden, our Indian, who always fascinated us; and, of course, the splendid meals. After telling you that the program included every kind of sport, Mission Study, passing off ranks, camp pastor's messages, Morning Watches and Vesper Service, I think you will agree with me that not a moment was lost at camp.

The job of handling the boys was well-done by Ivyloy Bishop, the camp director. Every boy at camp felt that the "Doctor" was his best friend.

Until he had to leave, Mr. Adolfo Robleto brightened the camp by his humor and fine messages. We also enjoyed singing under the able leadership of Mr. David Mein, who taught a Mission Study course. Mr. R. M. Williams made us groan during morning exercises, but he made a wonderful contribution as athletic director and personal worker.

Last, but not least, I want to thank Miss Robinson, for letting the other boys and me have R. A. camps to which we can go.

In conclusion, I want to join with the other R. A.'s in singing:

Three cheers for R. A. camp

Full of cheer and sunshine

Ready for a good time

Three cheers for R. A. camp.

We are glad that we're R. A.

—BR—

Bogue Chitto, Miss.

July 1, 1941

The Baptist Record,  
Jackson, Miss.

We have just closed the greatest revival in the history of Bethel Church in Lincoln county. Rev. James D. Walker, Center - Terrace Church, Canton, Miss., served in a mighty as an evangelist. The church was pulled together and twenty-five (25) souls were saved by his preaching. Bringing about a new day for Bethel Church.

Yours in His service,

REV. WILSON W. BOGAN,  
Pastor

mean the same thing to the fellow who is not in.

Let us work hard, pray hard, study hard, plan hard to get "in" those of our number who are now "out." Yes, every school should show an increase this year.

## Sunday School Lesson

Prepared By  
BRACEY CAMPBELL

### Lesson for August 3

#### WHAT FAITH DOES FOR US

Bible Texts: Rom. 3:21-31; Rom. 5:1-2

How can sinful man become right with God? That is the question. In the passage from Romans 3, Paul tell us. "Apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe." Here then is the condition which secures righteousness, 'unto all them that believe.' All them that believe, are the "righteous," and all others are the unrighteous. With these classification racial divisions, social strata, intellectual and cultural levels, pecuniary conditions have nothing to do.

I. There Is No Difference. v. 22.

There is no distinction. The way of righteousness is exactly the same for all men. By nature they are all equally lost. "There is neither east nor west, border nor breed nor birth." Range them together, Jew and gentile, German and Russian, Chinaman and Jap, men out of every kindred and tribe and tongue and nation, and those who have not attained unto the "Righteousness of God" (which is) "through faith in Jesus Christ" are in one great company of the lost. And God looks upon them as being exactly alike, in how many so ever respects you and I may think they differ. The cultured mistress of the mansion and the ignorant colored woman who dusts the furniture in the mansion, the elegant owner of the costly car, and the grimy mechanic who services it, the ritzy daughter of the millionaires and the poor barmaid who mixes the rich one's drinks and serves her the cigarettes, are not one whit different in the eyes of God. To Him they present the same complexion.

11. The Common Qualification. v. 23. "For all have sinned."

Maybe I ought to say, "The Common Disqualification;" for the same thing is wrong with all of them. The fountain of the life of our race was poisoned by the sin of our first parents, and all the waters that have issued from that fountain down all the fateful stream of time have been poison waters. The one heritage common to all the children of Adam is the heritage of sin. And because of this sinful inheritance of disposition, people sin. "It is not right for God to damn a man or a woman for Adam's sin." Nobody with much sense said He did. Men are damned because of their own sin, but the sinful nature inherited from Adam simply guarantees to the devil that men will sin, and they always do, with no exception.

See where sin has brought us! There is no one of us who is what he ought to be. The very best of men are weak and wicked in comparison with what they ought to be, and the reason for this weakness and wickedness is the sin in the lives of these men. "We are but ghosts of what we might be. We are but pygmies compared with the men we might have been. We are but living caricatures of God's ideal men. We are as more-

hills unto mountains, as stunted musquite bushes unto towering redwoods growing in the sheltered glens, as compared with the men God intended us to be." And this vast, heart-breaking difference is the difference sin has made.

III. The Consequences of Sin. v. 23. "Fall short of the glory of God."

The very translated "Fall short," is in the present tense, and denotes continued action. Read it, 'Keep on falling short of the glory of God.' Because of sin abiding in the heart, any man who abides in it is as a one-legged man in a footrace. He never does run as he might were he not afflicted. He keeps falling short, and that of which he keeps falling short is the glory of God. That means the glory which God purposed that man should attain when man was created. The glory of God is anything of His creation is just the perfection which He purposed for it to attain when He created it. On the lawn of the home in which I am being entertained there stands a large crepe myrtle bush laden with a wealth of snowy bloom, a thing of surpassing beauty. Me thinks the eye of God is glad to behold it; because it has attained night unto the glory of God. Yesterday I had lunch in a home by the front porch of which a grape vine has been trained, and now that vine is laden with large clusters of luscious grapes, growing purple now in the kisses of the summer sun. I looked at that grape-laden vine and said in my heart, "I behold the glory of God." That vine is achieving the end of its creation.

Do you know one man who is his best? One man who will say he has done his best for God? One man who reached his highest? No! And it is all because and just because he keeps falling short of the glory of God, and behind that result is the cause, "All have sinned."

IV. God's Remedy for This Condition. God's Caveat Against These Consequences. v. 24. "Being Justified Freely by His grace through the redemption that is in Christ Jesus."

There is God's great way out. We are carnal, sold under sin. But Christ has affected redemption for us. has bought us from under the bondage of sin. We were under sentence of eternal separation from God, and Christ Jesus secured our pardon on Calvary. I secured from the governor a pardon for a convict once, and took it up to Parchman. That young prisoner was glad to have that pardon brought to the warden. I suppose the prisoner could have refused that pardon, but I think it would have been foolish for him to have done so. Christ Jesus has secured pardon for the slaves of sin, a pardon which any one of them may reject, but I think it very foolish to do so, do you not also?

Of course, this is not a perfect illustration. A convict may be pardoned without having experienced any change of heart at all, whereas a slave of sin is always the subject of a change of disposition which comes inseparably with his pardon from the Lord. "Ye must be born anew." Without this change of inner disposition the eyes of the heart remain blind so that they can not see the light of freedom in the face of Jesus.

The believer is redeemed, he is justified, he is declared free from condemnation before the righteous (Continued on Page 11)



# UNCHURCHED MASSES BY STATES, 1930

The unchurched masses in the bounds of the Southern Baptist Convention in 1930, were divided among the states as follows:

STATE	10 yrs. old & up unchurched	Population
Alabama	774,507	2,646,248
Arizona	189,102	435,573
Arkansas	791,467	1,854,482
Dist. of Col.	174,975	486,869
Florida	646,634	1,468,211
Georgia	891,665	2,908,506
S. Illinois	596,885	1,652,332
Kentucky	930,264	2,614,589
Louisiana	566,093	2,101,593
Maryland	534,621	1,631,526
Mississippi	721,926	2,009,821
Missouri	1,220,722	3,629,367
New Mexico	99,602	423,317
North Carolina	942,829	3,170,276
Oklahoma	1,248,554	2,396,040
South Carolina	417,204	1,738,765
Tennessee	1,000,207	2,616,556
Texas	2,204,658	5,824,715
Virginia	691,192	2,421,851
Total in 1930	14,644,158	

Negroes—  
(20.3%) 2,967,407  
Whites and  
Indians (79.7%) 11,676,751  
Total unevangelized,  
all ages 23,467,782

The SITUATION IN 1938: But if our estimates are approximately correct, the situation which confronted Southern Baptists in 1938 was as follows:

Total population in bounds of the Convention	45,140,000
Church members (46%)	20,764,400
Under ten years of—	
age (20%)	9,028,000
Unchurched ten years old—	
and up (34%)	15,347,600
Total Unevangelized—	
People (54%)	24,375,600
Baptists, all groups (40.8%)	3,477,587
All other faiths (59.2%)	12,286,813
Present annual average gain of—	
population	365,173
Present annual average gain of—	
all churches	310,812
Churches falling behind population—	
yearly	54,361

—BR—

## THE REVIVAL WE NED

1. A Revival that begins personally in the hearts of pastors and members of the Churches.

2. A Revival of thoughtful, honest, prayerful reading of the Bible.

3. A Revival that will rebuild the broken-down family altars and keeps burning thereon the fire of daily, devout worship.

4. A Revival that will make ALL members of the Church profoundly solicitous for the salvation of their neighbors.

5. A Revival that will enable every Church member to say from the heart, "I was glad when they said unto me, Let us go up to the house of the Lord."

6. A Revival that will make it a pleasure for the members to live up to the Covenant they made when they were received into the Church.

7. A Revival inspired and directed by the Spirit.

—BR—

## GOD'S GREAT COURT

When God's Supreme Court is convened in Heaven for you and me, the testimony of Jesus the Christ, the Son of God, the first and only Advocate, is conclusive and never subject to objection.

There are no privileged communications with God.

The only ink acceptable on God's great docket of Salvation are the tears of repentance.

There is no appeal from the judgment of the Triune God.

All errors committed by man in the courts below are never reversible by the Divine Chief Justice, but are stricken upon a plea of 'I surrender all'.

## Training Union Officers



The general officers of the Baptist Training Union at Blue Mountain College for next year.

Front row, left to right: Jennie Hill, Sumter, S. C., choirister; Ellen Edens, Sumter, S. C. director; Violet Hendricks, Inverness, Bible readers' leader. Back row, left to right: Anise McDaniell, Virginia poster chairman; Miriam Izard, Newhebron, pianist.

## Sunday School Lesson

(Continued from Page 13)

law. When because of the grace of God and by the means of faith a sinner is justified, he is free from the penalty denounced against those who break the law of God. And this redemption was wrought out, this justification in Christ Jesus was provided out of the abundance of the grace of God.

Think of the grace of God as the love of God in action. The grace of God is the love of God in action on behalf of man. I can conceive of a love that loves on silence and without expression. But when the love of God finds expression, we speak of that expression as the grace of God.

—BR—

## GIVING

I bought gasoline,  
I went to the show;  
I bought some new tubes  
For my old radio;  
I bought candy and peanuts,  
Nut-bars and ice cream;  
While my salary lasted,  
Life sure was a scream.

It takes careful planning  
To make money go round;  
One's method of finance  
Must always be sound.  
With habits quite costly,  
It's real hard to save—  
My wife spent ten dollars  
For a permanent wave.

The church came round begging,  
It sure made me sore;  
If they'd let me alone,  
I'd give a lot more.  
They have plenty of nerve,  
They forget all the past;  
For I gave them a quarter,  
For year before last.

—BR—

When we are fully consecrated to the Lord, it will be easy to determine what things are harmful and should be refrained from.

—BR—

Fond mother (writing to her soldier son): "Well, son, I hope you have been punctual in rising every morning so that you haven't kept the regiment waiting for you."

The world greatly needs ships to carry on its commerce. Likewise the church needs some "ships" to carry on Christian commerce— WORSHIP, FELLOWSHIP, STEWARDSHIP.

## Good For Over 100 Years

—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, tetter, sunburn, cuts, bruises, etc. 35c.

→ GRAY'S OINTMENT



## SHORTER COLLEGE

Established 1873

A Standard College For Women

LOCATED on the crest of a hill in a campus of 150 acres, the natural environment of Shorter College is strikingly beautiful.

BUILDINGS are modern and adequately equipped. Rooms in the residence halls are arranged in suites.

ACCREDITED by national and southern accrediting agencies. Shorter College offers a program of education of approved quality. Students may major in Speech or Music as well as in the usual subjects leading to the A. B. degree. Also, Mus. B. degree including Public School Music.

STUDENT ORGANIZATIONS include the social, literary, religious, and recreational interests of the individual student.

69TH SESSION OPENS SEPTEMBER 15

Catalogue and other information on request

PAUL M. COUSINS, President,  
Rome, Georgia.

## The RIDGECREST Baptist Assembly

"From the Mountain Top of Vision and Inspiration Southern Baptists Would Carry the Message of Jesus into Every Valley of Human Need"

## ★ TWO GREAT WEEKS ★

August 16-22

1. The Bible and Christian Life Conference—P. E. Burroughs, Director
2. Baptist Brotherhood Conference—Lawson H. Cooke, Director
3. Christian Education Conference—Charles D. Johnson, Director

Six Bible Messages by Dr. John R. Sampey

August 23-31

## PREACHING WEEK

Dr. George W. Truett will preach twice daily  
Two periods of Special Bible Study each day  
led by Dr. Kyle M. Yates

## RELIEF AND ANNUITY BOARD CONFERENCE

Under the direction of Dr. Thomas J. Watts,  
Executive Secretary



Dr. George W. Truett

## For Reservations

Write PERRY MORGAN, Manager  
RIDGECREST BAPTIST ASSEMBLY  
Ridgcrest, North Carolina



## THE CHILDREN'S CIRCLE

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My Dear Children:

In connection with our daily Bible reading, there has come to me this question, "How many of the Bible truths and Christian graces are we digesting and assimilating into our lives as we eat and drink the word of God?" You know we can eat bountifully of the best and most nourishing foods, but if our body does not have the ability to take up and use this food, we will grow thin and weak, — undernourished the doctor would say. So it is when we take spiritual foods, unless God's truths become a part of us and make us better Christians and more Christlike in our lives, then our Bible reading has not done us much good. We may know where Melchizedek lived or how Methuselah was when he died, or why Sinai was a sacred mountain in Israel's history, but if mean, selfish, unhappy attitudes govern us, our knowledge has not helped us much. We want to be "doers of the word and not hearers only."

Last week we had reports from several of our D. B. R. L. members saying that they are keeping up their daily Bible reading. We hope that from time to time we shall continue to receive their reports. Let us feed on God's word and then ask Him to use it to make us grow more like Him.

With love,  
MRS. FRANCES STEELE

### BIBLE STUDY

#### Stories from the Lives of Bible Heroes Elisha and Naaman

There lived in the country of Syria, a nobleman, Naaman, who was captured of the army of Syria. Naaman was a great man among his people and with his king, but he had the dreadful disease of leprosy. In his household, there was a young Jewish girl whom Naaman had taken captive and brought back from war with Israel to be his wife's maid. This little maiden one day said to her mistress "I wish that my lord Naaman, would go to the prophet in Israel, for he would cure him of his leprosy." Of course, Naaman's wife told him what the little Jewish girl had said and in time word of it reached the king of Syria. The king of Syria was very desirous that his general be cured, so he said "I'll write a letter to the king of Israel and send you to him." So Naaman went to the land of Israel to deliver the note, taking with him what would be in our money many thousand of dollars in gold and silver, and ten suits of clothes to offer as a gift to the one who should heal him.

When the king of Israel received the letter from the King of Syria asking him to cure Naaman of the leprosy, he was greatly distressed and tore his clothes. He said "Look here\* Am I god to kill or to make alive? So how the King of Syria is trying to pick a quarrel with me." But Elisha sent word to the King of Israel saying "Tell Naaman to come to me that he may know that there is a prophet in Israel. Naaman therefore drove up with his horses and chariot and stopped in front of Elisha's house. Elisha sent a messenger out to him with the simple instructions "Go and wash yourself seven times in the Jordan river and you shall be entirely healed of your leprosy."

Now Naaman's pride was hurt because he had not been treated with the respect and dignity which he thought he deserved and to which he was accustomed, and he became enraged. He said "I certainly expected the prophet to come out to me and wave his hands over the diseased places on my body and call on the name of his god. The rivers of my own Damascus are much greater rivers than this muddy Jordan, and if I needed to wash I could wash in them." He was ready to return home, but some of his servants came to him and said "Master, if he had

asked you to do some hard thing you would have done it; wouldn't it be worth trying this simple thing?" Naaman saw the good sense of what they said, and he turned toward the Jordan river, and when he got there he went down into the river and dipped himself seven times exactly as Elisha had told him to do. Imagine his happiness after the seventh washing when he looked at himself and saw that his skin was as clean as a baby's and that he was entirely healed of the leprosy! Immediately, his gratitude made him turn back to go thank the prophet Elisha for this wonderful cure. When he found Elisha he said "Now I know of a truth that there is but one God in all the world and he is the God in Israel." Then he offered Elisha the gifts which he had brought, but Elisha would not accept any of them, for he did not want Naaman to think that he could pay for the blessing that God had given him. Naaman also said "I will never again worship any god except the God of Israel. I want you to permit me to take back with me all the earth that two mules can carry on their backs, for I want to build an altar to God on this earth. And, too, I want you to forgive me if I have to enter the temple of the idol Rimmon with my king, for he leans upon me; and when he bows before Rimmon, if I have to bow a little, forgive me." And Elisha said "Go in peace."

(To Be Continued)

### Men of the Bible

#### DO YOU KNOW—

1. What man was stoned to death for preaching the gospel?
2. What short, wealthy man climbed a tree to see Jesus?
3. Who became successor to Moses?
4. Who was the husband of Mary, mother of Jesus?
5. Who was the father of Joseph, the boy sold into slavery in Egypt?
6. Who preached the sermon at Pentecost?
7. Who lied to the Holy Spirit and fell dead at the feet of Peter?
8. Who became the husband of Ruth, the Moabitees?
9. Who wrote the book of Romans?
10. Who baptized Jesus?

Red Banks, Mississippi

My Dear Mrs. Steele:  
I enjoy reading your circle letters. I want to be one of your circle children. I have never seen you but I hope that I may see you sometime. I am seven years old and will be in the third grade when school begins. I go to church and Sunday School. My pastor's name is Rev. W. R. Medling. I love him because I believe he loves little children. I love every body and want every body to love me. I want to join the D. B. R. L. Please send me one of your pamphlets. My little brothers, John Williams, Rex, and Carl, and my little cousin Maynard and I are sending one dollar to be used where you think best.

With love,

MARY ELLEN TEL

Mary Ellen, many thanks to you, John William, Rex, Carl, and Maynard. This is a fine gift, and will be used to help our scholarship and the orphanage both. Welcome to the D. B. R. L. A little girl just seven years old has some one read her daily Bible readings to her, doesn't she? I believe it would be better for you to wait five or six years before using the pamphlet and stick to the Sunday School Bible daily reading now. F. L. S.

Wesson, Mississippi  
July 17, 1941

Dear Mrs. Steele:

We have been saving our pennies in our Junior B. Y. P. U. to send to you to help on mission work at B. B. I. Several weeks ago we had a Vacation Bible school and our director,

Miss Clara Mae Edwards, asked for an offering to help buy a bus to transfer mission workers. We are so glad to have the opportunity to help buy a spoke in this bus, others may learn of Jesus. We gave our small mite of forty eight cents. We hope to have more soon. We are having a B. Y. P. U. study course this week. Mrs. C. N. Floyd is our teacher. We enjoy the Children's Circle.

With love,

Flo Crawford, Alongo and Alfred Floyd, Margie Fae Journeay, June and little Sis Terry, Arthur N. Wells, Frankene and Myrtis Bullack, Annie Mae and Charles Ward.

Little folk, I'm sure your gift is doing good on the gospel bus, and we are glad to have this letter from you. We hope that you will write again to the Children's Circle.

F. L. S.

Jackson, Mississippi  
July 21, 1941

Dear Mrs. Steele:

We are a band of happy children coming your way. Inclosed you will find fifty cents for the orphanage. Please accept our gift. We are the Juniors of Siwel Baptist Church of Jackson.

Sincerely yours,

Doris Hill, Mary Jean Hill, Elaine Hill, Johnnie Hill, Garth Summers, Kathryn Miller, Alton Merriwether, Fred Tonn, Bobby, Alfred, Murrell Lott, Wilma Jean Lott, Howard Speir, Pummer Sanford, Bracey Summers, Ray Ingram, Juanita Tonn, Betty Allred.

Am glad we are, Juniors, that you did come our way. Your gift and your letter are highly appreciated.

Thanks. F. L. S.

Belen, Mississippi

Dear Mrs. Steele:

I'm visiting my aunt and am having a good time playing with the little girls and boys about my age. (I am seven). They like my aunt for she is their S. S. teacher; she loves them too. I live in the country and do not have anyone but my little brothers to play with so there are so many things in the village to enjoy. I can go to S. S. and church. I hope to make another visit before school starts. For being a good little girl, Aunties is giving me \$1.00 for the orphans. Give my love to them too.

Your friend,

BETTY ELLEN PRUITT

Betty Ellen, it is fine to be able to visit that nice aunt. I know you have heaps of fun. The orphans ought to be glad that you are a good little girl, because if you had not been they might not have received this excellent gift. Thank you and your auntie too.

F. L. S.

Clarksdale, Mississippi  
July 18, 1941

My Dear Mrs. Steele:

In reading this week's issue of the Baptist Record, I noticed in the Children's Circle section a request for the words of the old song, "Tell It Again." I don't know the song myself but I remembered the song. I looked in one of my Grandmother's old song books and found it so I copied it, and am sending it to you. You can send it on this lady or publish it in the Record. I surely do enjoy reading the Record and look forward to the Children's Circle each week.

Thanking you for forwarding the song on to the girl or lady, I am

Yours very truly,

MRS. C. W. HOWELL

Mrs. Howell, it is most kind of you to copy the song which Miss Leta Mae wanted. She and I both thank you. After reading it, I thought it might be of interest to some one besides Miss Leta Mae, so we are giving it room on our page.

F. L. S.

### TELL IT AGAIN

- 1 Into the tent where a gypsy boy lay  
Dying alone at the close of the day,  
News of salvation we carried, Said he;  
"Nobody ever told it to me."

Chorus:

"Tell it again, tell it again,  
Salvation's story repeat o'er and

o'er

Till none can say of the children  
of men:  
Nobody ever has told me before."

- 2 "Did he so love me, a poor little boy?

Send unto me the good tidings of joy:

Need I not perish? My hand will he hold?

Nobody ever the story has told."

3. Bending, we caught the last words of his breath,

Just as he entered the valley of death.

"God sent his Son, whosoever?" Said he:

"Then I am sure that he sent him for me."

4. Smiling, he said, as his last sigh was spent.

"I am so glad that for me He was sent."

Whispered, while low sank the sun in the west.

"Lord, I believe; tell it now to the rest."

TO CHECK

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# Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

## Five Weeks Of Glorious Experiences

Forty fine young people have been working, three weeks by the time you get this, with two more weeks ahead. Others will be added to the list for less than the five weeks service and they are doing a magnificent task as they live in the communities they serve, teaching Vacation Bible Schools in the mornings and teaching the Training Union Manuals in the evenings. They are working in pairs in the churches and in groups of eight in the associations, eight workers in an association serving four churches each week. How we thank them for their unselfish services, and how we appreciate the cooperation on the part of pastors and churches. We give the list here of the workers who have thus far served these past two weeks, and others whose names do not appear will be added later in the summer.

Mr. and Mrs. Vernon Savell, Catchings; Miss Marie Hodges, Indianola; Miss Doris Tidwell, Lexington; Mr. Alvin Collins, Myrtle; Mr. Charles Whitten, Weir; Miss Violet Hendricks, Inverness; Miss Marporie Lee, Jones-town; Miss Ruth Kent, Blue Mountain; Miss Edna Hickman, New Albany; Miss Geneva Powell, Chalysbeate; Miss Martha Hicks, Sledge; Miss Era Duncan, Tylertown; Mr. Sidney Turner, Columbia; Miss Clarine Rush, Vaughan; Miss Aronelle Lofton, Brookhaven; Miss Elizabeth Finch, McComb; Miss Mary Delle Posey, Lucien; Mr. Archie Dunnaway, McComb; Miss Annie Ray Howell, Wanilla; Miss Madge Sterling, Jackson; Miss Mary Alice Hutson, McComb; Miss Geneva Fillingame, Columbia; Miss Iva Ball, Leaksville; Miss Irene Turner, Leaksville; Miss Opal McMullon, Decatur; Miss Minnie Ruth Spivey, Decatur; Miss Sarah Dear, Hickory; Mr. Evon Ingram, Magee; Miss Dorothy Flowers, Terry; Miss Edna Sue Campbell, Terry; Miss Amelia Geiselbreth, Terry; Miss Electra Warren, Jackson; Mr. Jow Canzoneri, Jr., Clinton; Miss Jane Majure, Newton; Miss Alice Joy James, Newton; Miss Nella Dean Mitchell, Louisville; Mr. Cleo Harris, Memphis; Miss Dorothy Clark, Ruth. In this group there are twelve colleges represented.

If some one were to ask you "What is a Training Union for?" could you give them a full and complete answer? Tell yourself, and if you find it a little difficult give a little study to the question. Perhaps the union in your church is not answering that question. With the gaining of your knowledge of the real purpose of it you may be able to help it become more like the ideal.

## At Ridgecrest

While this is being written we are in Ridgecrest. Each year Dr. Holcomb and Mr. Lambdin call a meeting of all State Training Union workers. This conference is held at Ridgecrest on Saturday before the

program begins on Sunday. That explains why we come each year. At this meeting all plans for the coming year are made so the states co-operating may have a solid front as we go forward in His name. This had been the greatest week ever held in Ridgecrest for the Training Union. More than 2,600 have registered and many others perhaps have attended the sessions who did not register. It has been a glorious week from every standpoint. The weather has been good. Prior to this week it has been raining a great deal, but this week it has been grand. The spirit has been wonderful and the program superb. We have not been able to get the full count, but we have about a hundred or more from Mississippi. Our regular bus brought 36 and Meridian had a bus bringing 20. Six of whom were from Laurel and one from Hattiesburg. Many private cars, and others coming on train and bus. The last thing before going to our rooms we gather in a brief state meeting where we have "family worship" in these meetings each night we have had as high as 78. We wish all of you could have been with us. Wait for the moving pictures which we will be showing at some of our conventions. May I suggest if you want to come to Ridgecrest—now coming on the regular bus we run, we make reservation for that group—write early next year for a reservation.

May I have a date with you? Thanks! Let it be November 19-21. Our State Training Union Convention meets at Calvary Church Tupelo.

## Several Things That Have Been Emphasized About The Associational Training Union

In the conference for Associational Officers many helpful suggestions have been given. Most of the asso-

## S. S. AND B. T. U. ATTENDANCE

	S.S.	B.T.U.
Calvary—Jackson	897	116
Pascagoula	275	77
Pleasant Grove (Marshall)	45	
New Hope (Yalobusha)	79	
Crystal Springs	301	118
Bethlehem-Jones	37	66
Cross Roads-Mantee	114	
Double Springs-Webster	41	

—BR—

You will be interested in some unique sermon topics used in one of our churches some time ago:

"In Case of Invasion," what would you do? What weapon would you choose? Hear the sermon series on a suggested list of weapons available to the average citizen for defense.

Feb. 16—"Just A Bone."

Feb. 23—"Hammer and Nails."

March 2—"A Piece of Wood."

March 9—"A Loud Noise."

Sunday evenings at 7 o'clock, Winona Baptist Church. Joseph B. Flowers, Pastor.

Associations represented get out a bulletin each month or quarter. The Monthly Bulletin seems to be the most popular. This bulletin carries all the associational news items such as changes in leaders, new unions organized, study courses taught, special programs given, interesting socials held, etc. It also carries dates of meetings with outline programs—these meetings that are for the association, state of southwide. Suggestions for improving the efficiency of the union, bright ideas for committees and officers, suggestions for program variety, etc. You can see how valuable such a sheet going to every leader each month would be. Do you have one in your associational Training?

We give one other suggestion that was seemingly approved by all. The regular association should elect the Associational Training Union officers, thus approving the work and recognizing it is a definite part of the Association. The regular Association should have a PROGRAM OF ACTIVITIES which would include Sunday School, Training Union, Brotherhood, W. M. U. and Evangelism. A unified program that will have no conflicts in it. Where all the people can be working in all the work.

## AMERICA'S BEST SELLER

The Bible is still America's best seller. Latest census bureau book publishing figures, covering 1939 show the annual output of Bibles Testaments, and parts of the Bible published in separate covers, to be 7,927,848 volumes, compared with 5,779,317 in 1937—591,173 in 1935 and 666,448 in 1933.

While the production of Bibles showed an immense increase, the publication of fiction recorded a heavy decline, 13,511,181 volumes in 1939, compared with 25,454,135 volumes in 1937.

The largest single grouping reported was that of textbooks for school use, not distributed as to subject matter, which amounted to 63,274,758 volumes in 1939, compared with 72,771,685 volumes in 1937. Next high in 1939 in total numbers were books for juvenile readers, 34,848,416 volumes, compared with 29,336,530 volumes in 1937. Publication of pamphlets more than doubled in number, with a 1939 total of 540,536,202, compared with 216,847,761 in 1937. Maps, atlases and globe covers published in 1939 numbered 64,309,275, compared with 103,867,467 in 1937.—Bulletin.

—BR—

## G. A. CAMPS

The last month has been one full of rich experiences as I worked with the Junior G. A. Camps of Mississippi. It was a rare privilege to have the opportunity of having a directly personal contact with such a large number of girls of junior age. It was a responsibility also, because every one of those young girls was eagerly waiting to receive all the instruction we had to offer. The camps gave us a wonderful opportunity for bringing these young lives to a realization of their relation to Christ, the Saviour. A proof of their awareness of the plan of salvation is the interest which they show in the spreading of God's Kingdom to other lands. Furthermore, their interest is coupled by their gifts and prayers, in which the missionary spirit is apparent. Much is to be expected from these missionary minded G. A.'s who will not only take the Gospel to other lands, but will also set the standards and ideals of the next generation.

RUTH GARCIA

## Meet "The Thrift Family Robinson"

JG-6-41



Typical of American families everywhere "The Thrift Family Robinson" has learned that no where can they find so many miles for the dollar. Daddy Robinson uses the bus on business trips. Mother Robinson and the kids make frequent trips to Grandmother's. The Thrift Family Robinson says they don't need a car. A Tri-State bus is ready to take them anywhere they want to go and there is no depreciation and no operating cost. And they save on taxes, insurance, and worries. There are thousands of such families as the Thrift Family Robinson in America.

See Our Local Agent.

TRI-STATE Coaches





## CONTRIBUTIONS AND FINANCES OF SOUTHERN BAPTIST, 1940

## THREE SIMPLE PROBLEMS IN CHURCH FINANCES:

Believe it or not, but there are only three simple problems in church finances, any sort of church finances, in any church, anywhere. Here they are:

1. **Problem One: To Get 90 Per Cent of the Resident Members To Give Something.** At present, on the average, only 45 per cent of the members in Southern Baptist churches give anything to the support of the local work of the churches; and only 32 per cent give anything to missions and benevolences.

2. **Problem Two: To Get Them To Give Not Sacrificially, But As God Prospers them.** It is a shame for Southern Baptists—even the enlisted 35 per cent to 40 per cent of us—to speak of giving "sacrificially." We do not know what the word means. The tenth of our income can't be less than \$30 per year, and is perhaps \$40 or more; where in 1940 we gave \$7.91 per member.

3. **Problem Three: To Get Them To Give Regularly, Month by Month, or Sunday by Sunday.** Let me illustrate: in 1940 we had 3,590,374 persons enrolled in our Sunday schools (and 5,104,327 members in our churches). But if that 3,590,374 we had in Sunday school would have given 5 cents per week to our great mission and benevolent causes for the 52 weeks in 1940, Southern Baptists would have given \$9,334,972 for missions and benevolences, instead of \$6,787,626!

Take another illustration: The \$40,359,038 which Southern Baptists gave to all causes in 1940, both local and denominational, is what? It is less than 20 cents per week for 4,060,000 Southern Baptists, and for the entire group of 5,104,327 Southern Baptists, it is a little more than 15 cents per week, when given regularly!

All of this is to say that our financial problems and failures, grievous as they may be, are due not to the poverty of our church members, nor to the unwillingness of our people to help on the great causes we support, but mainly, if not wholly, to the unwillingness of the pastors and deacons to plan wisely and well the financial programs of the churches and to work out these programs to the last man, regardless of the toil and time and tears that may be required.

## GIFTS FOR LOCAL WORK OF THE CHURCHES, 1940

States	Gifts in 1940	Gifts in 1939	Gains
Alabama	\$ 1,829,777	\$ 1,753,432	\$ 76,345
Arizona	40,899	36,942	3,957
Arkansas	1,093,893	968,745	125,148
District of Columbia	371,793	330,441	41,352
Florida	1,357,553	1,296,077	61,476
Georgia	2,673,882	2,342,846	331,036
Illinois	554,993	441,858	113,140
Kentucky	2,253,289	2,169,216	84,073
Louisiana	1,345,101	1,255,606	89,495
Maryland	278,219	263,977	14,242
Mississippi	1,366,374	1,265,137	101,237
Missouri	1,905,276	1,748,569	156,707
New Mexico	218,640	208,848	9,792
North Carolina	3,248,554	3,075,961	172,593
Oklahoma	1,762,662	1,685,113	77,549
South Carolina	1,895,094	1,731,260	163,834
Tennessee	2,446,966	2,225,946	221,020
Texas	6,530,934	5,835,152	695,782
Virginia	2,397,509	2,234,144	163,365
Totals	\$33,571,413	\$30,869,270	\$2,702,143

## GIFTS TO ALL MISSIONS AND BENEVOLENCES, 1940

States	Gifts in 1940	Gifts in 1939	Gains
Alabama	\$ 369,559	\$ 332,866	\$ 36,693
Arizona	7,723	6,443	1,280
Arkansas	196,693	174,976	21,717
District of Columbia	102,459	99,845	2,614
Florida	256,017	235,065	20,952
Georgia	516,348	495,337	21,011
Illinois	92,689	81,024	11,665
Kentucky	460,035	436,511	23,524
Louisiana	285,164	265,510	19,654
Maryland	55,090	50,988	4,102
Mississippi	268,284	243,303	24,981
Missouri	399,982	353,989	45,993
New Mexico	43,582	40,209	3,373
North Carolina	782,849	706,065	76,784
Oklahoma	309,016	293,353	15,663
South Carolina	421,057	417,343	3,714
Tennessee	447,637	419,249	28,388
Texas	1,166,024	1,043,357	122,667
Virginia	607,419	571,830	35,589
Totals	\$6,787,627	\$6,267,263	\$520,364

## TOTAL GIFTS FOR ALL PURPOSES—LOCAL AND MISSIONS, 1940

States	Gifts in 1940	Gifts in 1939	Gains
Alabama	\$ 2,199,336	\$ 2,086,298	\$ 113,038
Arizona	48,622	43,385	5,237
Arkansas	1,290,587	1,143,721	146,866
District of Columbia	474,252	430,286	43,966
Florida	1,613,569	1,531,142	82,427
Georgia	3,190,231	2,838,182	352,049
Illinois	647,687	522,882	124,805
Kentucky	2,713,323	2,605,727	107,596
Louisiana	1,630,264	1,521,116	109,148
Maryland	333,309	314,965	18,344
Mississippi	1,634,657	1,508,440	126,217
Missouri	2,305,259	2,102,559	202,700
New Mexico	262,223	249,057	13,166
North Carolina	4,031,403	3,782,026	249,377
Oklahoma	2,071,678	1,978,466	93,212
South Carolina	2,316,151	2,148,602	167,549
Tennessee	2,894,602	2,645,195	249,407
Texas	7,696,958	6,878,509	818,449
Virginia	3,004,927	2,805,974	198,953
Totals	\$40,359,038	\$37,136,532	\$ 3,222,506

## TOTAL VALUE OF CHURCH PROPERTY, 1940

States	Valuation in 1940	Valuation in 1939	Gains and Losses
Alabama	\$ 13,354,477	\$ 13,019,251	\$ 335,226
Arizona	162,550	191,725	Loss 29,175
Arkansas	5,971,877	5,714,722	257,155
District of Columbia	3,413,964	3,378,000	35,964
Florida	9,026,323	8,661,957	364,366
Georgia	19,314,969	18,335,726	979,243
Illinois	2,914,888	2,805,699	109,189
Kentucky	16,880,409	16,616,669	263,740
Louisiana	6,644,805	6,200,342	444,463

Maryland	3,262,387	3,164,735	97,652
Mississippi	9,191,977	8,911,380	280,597
Missouri	14,343,435	14,114,735	228,700
New Mexico	921,950	871,305	50,645
North Carolina	23,413,018	22,878,569	534,449
Oklahoma	9,629,387	9,263,416	365,971
South Carolina	13,059,759	12,738,891	320,868
Tennessee	15,057,689	14,657,273	400,416
Texas	36,022,585	34,395,182	1,627,403
Virginia	19,388,030	18,805,118	582,912

Totals \$221,974,479 \$214,724,695 \$7,249,784

## SOUTHERN BAPTIST LOSSES IN THE DEPRESSION

The record of Southern Baptists during the seven depression years (1929-1935), and the years following:

Years	Local Gifts	Mission Gifts	Total Gifts
1928	\$32,525,122	\$7,402,788	\$39,927,910
1929	31,695,819	7,641,330	39,337,149
1930	30,725,184	6,763,837	37,489,021
1931	26,798,753	5,819,375	32,618,128
1932	22,390,477	4,951,011	27,341,488
1933	19,408,587	3,880,774	23,289,361
1934	20,401,608	4,251,668	24,653,276
1935	22,264,052	4,624,515	26,888,567
1936	24,201,802	4,986,885	29,188,687
1937	26,563,537	5,702,150	32,265,687
1938	29,466,811	5,798,529	35,265,340
1939	30,869,268	6,267,263	37,136,531
1940	33,571,411	6,787,626	40,359,038

## PERCENTAGE DIVISION OF SOUTHERN BAPTIST GIFTS

Years	To Local Work of Churches	To State Con-vention Causes and Work	To Southern Con-vention Causes and Work
1925	78.85%	9.14%	12.01%
1926	79.05%	10.47%	10.03%
1927	80.26%	12.45%	7.29%
1928	81.46%	10.96%	7.58%
1929	80.57%	13.76%	5.66%
1930	81.96%	11.85%	6.19%
1931	82.16%	11.54%	6.30%
1932	81.89%	10.64%	7.47%
1933	83.40%	10.12%	6.48%
1934	82.75%	10.08%	6.52%
1935	82.80%	10.45%	6.65%
1936	82.9%	10.40%	6.70%
1937	82.3%	10.45%	7.25%
1938	83.6%	10.4%	6.0%
1939	83.2%	10.8%	6.0%
1940	83.2%	10.8%	6.0%

## PER CAPITA RECORD OF SOUTHERN BAPTISTS

In this connection, it is interesting to note the per capita gifts of Southern Baptists and also to see how these gifts were divided.

Years	Southern Baptist Membership	Per Capita Gifts to Local Expenses	Per Capita Gifts to Missions, Etc.
1900	1,657,996	\$1.56	\$ .53
1901	1,683,039	1.81	.58
1902	1,737,446	2.01	.63
1903	1,805,889	2.17	.62
1904	1,832,638	2.27	.66
1905	1,899,427	2.47	.78
1906	1,946,948	2.77	.87
1907	2,015,080	3.00	.90
1908	2,139,080	3.05	.93
1909	2,218,911	3.24	1.02
1910	2,332,464	3.41	1.06
1911	2,421,203	3.47	1.03
1912	2,446,296	3.37	1.07
1913	2,522,633	3.70	1.11
1914	2,588,633	3.87	1.17
1915	2,685,552	3.56	1.10
1916	2,774,098	3.67	1.16
1917	2,844,301	4.14	1.25
1918	2,887,428	4.48	1.70
1919	2,961,348	4.73	2.47
1920	3,149,346	6.62	4.45
1921	3,220,383	6.98	3.54
1922	3,366,211	6.63	2.92
1923	3,494,189	7.17	2.86
1924	3,574,531	7.69	2.75
1925	3,649,330	8.43	2.26
*1926	3,616,964	8.81	2.27
1927	3,673,712	8.70	2.14
1928	3,705,876	8.87	2.03
1929	3,770,645	8.41	2.03
1930	3,850,278	7.98	1.76
1931	3,944,566	6.79	1.48
1932	4,066,140	5.51	1.22
1933	4,173,928	4.70	.93
1934	4,277,052	4.77	.99x
1935	4,389,417	5.07	1.05
1936	4,482,315	5.40	1.11
1937	4,595,602	5.78	1.24
1938	4,770,185	6.17	1.27
1939	4,949,174	6.23	1.27
1940	5,104,327	6.58	1.33

\*The apparent loss in membership here noted is due to dropping 117,000 Landmarks and B. M. A.'s in Arkansas and Texas.

## DO I WANT A REVIVAL

1. Do I desire a revival enough to pray earnestly and constantly for it?
2. Do I desire a revival enough to search my heart and ask God to cast out from it all displeasing to him?
3. Do I desire a revival enough to attend meetings for prayer and take

my part in them even at a sacrifice of pride, comfort and convenience?

4. Do I desire a revival enough to seek opportunities to converse and pray with the unconverted?

5. Do I desire a revival so earnestly as to continue laboring and praying for it, even if the answer be not given at once?



## COST OF LIVING

The National Resources Planning Board has just issued the following figures on how Americans spent their \$59,300,000,000 income in 1935-1936:

Food	29 %
Housing (rent, etc.)	16 %
Household expenses	9 %
Clothing	9 %
Automobiles	6.5 %
Medical Care	4 %
Incidental expenses	3 %
Recreation	3 %
Personal care	2 %
Tobacco	2 %
Transportation	1.5 %
Education	1 %
Total for current expenses	86 %
Savings	10 %
Gifts to all causes	4 %

—Quoted in Supreme Council 33' Bulletin, January 2, 1940.

## DOCTORS BEST PAID GROUP

The Associated Press, November 22, 1937, reporting the average income of the various professional groups, presented the following schedule of incomes:

Doctors	\$4,850 yearly
Lawyers	4,730 yearly
Dentists	4,170 yearly
Architects	3,820 yearly
College teachers	3,050 yearly
Journalists	2,120 yearly
Librarians	2,020 yearly
Ministers	1,980 yearly
Skilled workers	1,430 yearly
Public school teaching	1,350 yearly
Nursing	1,310 yearly
Unskilled labor	795 yearly
Farmers	580 yearly
Farm labor	485 yearly

## WHAT DO WE SPEND MONEY FOR?

## 1. For Armaments Rather Than Churches:

In 1927 the United States contributed to the work of the church \$833,000,000, and to armaments \$680,000,000. In 1936 the contribution to the church had dropped to \$550,000,000, and the armaments bill had increased to \$788,000,000. Thus during the depression the expenditures for armaments increased more than \$100,000,000, and the contribution to religion decreased more than \$300,000,000.—*Religious Telescope*.

## 2. One Dollar Out of Every Fifteen Goes For Liquor:

Bert H. Davis, writing in the January *Allied Youth*, says that, combining best estimates on the subject, the American people are now spending at the rate of nearly \$5,000,000,000 a year for liquor. For 1935 the proportion was one-fifteenth of the national income so spent. He says: "Put in another way, the year's net income from farming was almost offset by the amount turned over to the alcohol trade for legal and illegal drinks. Those proportions will differ somewhat for 1936, on which the figures are not yet in but the 1935 estimates give you the idea. If the \$5,000,000,000 figure is about right, consider further that it means a liquor cost per family of about \$125 a year."

According to 1935 estimates Mr. Davis says that the liquor industry collects about six dollars from the public for every dollar that is turned back in taxes. In the fiscal year the Federal Government took in a little more than \$500,000,000 in taxes on the liquor business. State and local governments took in about \$125,000,000.—(Nashville) *Christian Advocate*.

## 3. Movies Collect Over A Billion in 1936:

Statistics recently published indicate that 81,000,000 persons, on the average, attended the movies every week in 1936. At an average of 25 cents a ticket, this means an expenditure of \$1,053,000,000, or about \$8.20 for every man, woman, and child in the 128,469,000 population of the United States.

## 4. American Tourists Spent \$5,000,000,000 For Pleasure Travel in 1936:

America's tourist trade totaling \$5,000,000,000 in 1936 has become one of the nation's major industries, a survey shows. More money is spent for pleasure travel in the United States per capita than in any other country in the world. Albert A. Dawson, of the American Express Company, estimates that the money spent for tourist travel actually compares with the expenditures for automobiles. Statisticians have placed the total expenditure for travel as 11 per cent greater than for the clothing business, 45 per cent more than the printing business, and 60 per cent greater than for the lumber business.—*Christian Observer*.

## 5. Gamblers Took Seven Billion Dollars in 1937:

If the President of the United States had asked for an appropriation from the Congress amounting to \$7,000,000,000 in 1937, for the help of the poor and needy of the nation the "statesmen" of the nation would have publicly condemned him and the Congress would have impeached him. But when the gamblers raked in this huge sum in their nefarious business, not a politician nor a so-called statesman, in the nation publicly protested. Why is this?—See *New York Times*, August 2, 1938.

## 6. Tobacco Calls for and Gets \$1,500,000,000 Yearly:

Some years ago (1931) the *Tobacco Leaf*, a trade journal, estimated that the people of America were spending \$1,177,000,000 (wholesale price) on tobacco consumption. This sum has increased every since 1931 and now aggregate more than \$1,500,000,000, or over \$11.70 for every man, woman and child, one day old and up in the United States.

## 7. Almost \$1,000,000,000 Spent in Beauty Shops and for Cosmetics:

Several authorities estimate that the total bill for cosmetics and beauty parlor charges in 1936 ran up to more than one billion dollars.

## 8. Public Education Claims \$2,600,000,000 Yearly:

The Department of the Interior indicates that the people of the United States are now expending \$2,600,000,000 or more yearly on public education.

## 9. About \$3,500,000,000 Spent on Medical Care:

It is estimated that the people of the United States are once again (after the depression) spending almost \$3,500,000,000 yearly on medical care; whereas the cost of ill health and accidents in the United States now aggregates \$10,000,000,000 yearly.

## 10. Church Expenditures in 1936 Down to \$550,000,000:

In 1926, the expenditures of the American people on their churches and church work amounted to \$817,000,000; whereas in 1936 these expenditures had fallen to \$550,000,000.

## 11. Life Insurance the Big Business of America:

The people of America are said to carry the sum of \$110,000,000,000 in life insurance—and there are only 64,000,000 policyholders. And the life insurance companies paid \$2,854,771,623 in 1937 to the beneficiaries of these policies.

## 12. Crime or National Defense?

National defense has been costing the United States about \$806,000,000 a year; while Americans were forced to pay \$15,000,000 for crime.

## 13. Christmas A Big Business:

Americans spent for Christmas, 1939, \$6,100,000,000 and \$6,400,000,000 in 1940, or \$46.25 per capita; while they spent approximately \$4.46 per capita for all religious purposes.

## 14. Cosmetics Alone Cost \$400,000,000 Yearly (see No. 7 above):

The women of America spent \$400,000,000 in 1938 for cosmetics, according to Lois Mattox Miller in *The American Mercury*. That is to say they bought and used 52,000 tons of cleansing cream; 27,000 tons of skin lotion and 20,000 tons of complexion soap. This means that every woman, fifteen years old and up in America, white and black, spent on the average of \$9.40—for cosmetics in 1938.

## 15. The Average New York Working Girl spends her money as follows:

Food, 31.4 per cent of her salary; rent, 20.6 per cent; clothing, 17.7 per cent; fun, 9.1 per cent; carfare, smokes and candy, 7.4 per cent; insurance and savings, 6.1 per cent; medical care, 4.8 per cent; personal care, 2.9 per cent.

## 16. The Main Sports Call for and Receive \$4,000,000,000 a Year:

According to Frank G. Menke in his *Encyclopedia of Sports*, \$4,000,000,000 a year are spent on sports in U. S., as follows:

Angling	\$1,200,000,000
Firearms	650,000,000
Motor Boats	600,000,000
Golf	500,000,000
Bowling	450,000,000
Skiing	150,000,000
Attendance Groups	260,000,000
Miscellaneous	190,000,000

## SOUTHERN BAPTIST FINANCES—WHICH WAY?

Dr. Austin Crouch of the Executive Committee has recently issued a report of the comparative receipts for Southwide causes covering the years of 1939 and 1940. It is a very illuminating document.

Among other things, this document certainly shows three very dangerous trends in Southern Baptist contributions to Southwide causes—trends which if not soon corrected will certainly lead to serious trouble within a few more years.

## 1. Designations Growing Alarming

Designated gifts, for example, are increasing much faster than gifts to the Co-operative Program.

## 2. The Co-operative Program Being Crushed

Another ruinous trend set out in these figures is the fact that the Co-operative Program is being systematically smashed.

(1) Every single state showed decided increases in designated gifts; and 15 states and the District of Columbia showed much greater increases in designated gifts than Co-operative Program gifts. Only Virginia, Maryland and Illinois show greater increases in Co-operative Program gifts than in designated gifts.

(2) The District of Columbia, Florida, Kentucky, and Texas, showed actual decreases in Co-operative Program gifts.

(3) Out of a total net increase of the gifts for Southwide causes, amounting to \$254,829.92 for the year, \$203,848.75 of this increase was in designated gifts and only \$52,149.70 of this increase was for the Co-operative Program.

(4) Georgia, Louisiana, Mississippi, New Mexico, Oklahoma, and Texas, were already giving larger sums to designated causes than to the Co-operative Program.

(5) If this present trend continues to 1950, the Co-operative Program will be smashed.

## Hundred Thousand Club Treated Unfairly

Still another trend set out in this report is as plain as the day—the Hundred Thousand Club is not being treated fairly or honorably. By every right known to Southern Baptists, this debt-paying agency, the Hundred Thousand Club, has a definite claim to the increasing support of Southern Baptists up to 1945 when, please God, we shall have a debtless denomination. Are we treating this sacred cause honorably? Note these three facts:

(1) Today, when times are good, compared to 1933, 1934, and 1935 and when Southern Baptists have a half million more church members than we had back there, we are giving less for the payment of our debts on Southwide causes than we did in those hard years. Shame on us all!

## —QUARTERLY REVIEW.

—BR—

## PROGRESS OF SOUTHERN BAPTISTS

## Part I: Southern Baptists in the Homeland

## MARVELOUS TEN YEARS' GROWTH OF SOUTHERN BAPTISTS, 1930-1940

Is there a deliberate effort on the part of some groups in the United States to belittle the Baptists and even to besmirch their good name? It would certainly seem so. The success of the Baptist World Alliance meetings in Atlanta, Ga., in 1939, was evidently more than these persons could endure.

Here comes the Bureau of the Census and makes a release of Southern Baptist statistics for 1936 which they knew and acknowledged to be incomplete, but which they sent to the press of the nation without explanation, showing a purported great fall-off for Southern Baptists during the past ten years; whereas the facts are Southern Baptists had a net gain of 774,262 (20.8%) for this particular period (1926-1936).

Then here comes the *LIFE* magazine, writing up the town of Rushville, Indiana, and says: "The town has 19 churches and a number of joints." Note that stab at all the churches, will you? In the mind of the reporter of this magazine at least, joints and churches belong together! But this magazine goes on to say: "In the latter (joints) poker, Forty-one, and rummy games are run in backrooms and cellars; and young girls drink Coca-Cola chasers with whiskey while planning to attend the Baptist Sunday School next morning."—See *LIFE*, page 37, August 12, 1940. That's the type of persons, this magazine would have the public believe, who attend Baptist churches!

Well, I am sorry for the Baptist-haters! But I can't help them. On the contrary, I fear that I will have to make them "madder still." For in these last ten years (1930-1940) God has marvelously blessed these hated Baptists, and Southern Baptists in particular, and I am going to tell you about it in a way that even Baptist-haters can't miss the point:

## 1. Gains in Church Membership.

(1) In the last 20 years (1920-1940) Southern Baptists' church membership has had a net gain of 2,130,828 or an average annual net gain of 106,540.

(2) But during the last 10 years (1930-1940), Southern Baptist church membership has had a net increase of 1,178,529 (31.2%), or an average annual gain of 117,853.

(3) And this great progress (31.2%) was made while the population in the bounds of the Convention increased by only 9.3%.

## 2. Gains in Soul-Winning and Baptisms.

The secret of these large gains in church membership among Southern Baptists is found in their great soul-winning record.

(1) During the last 21 years, for example, there have been baptized on profession of faith, a total of 4,315,915 persons, or an average of 205,519 persons every year for the 21 years.

(2) During the last ten years (1930-1940), moreover, even this good record has

(Continued on Page 16)



### PROGRESS OF SOUTHERN BAPTIST

(Continued From Page 15)

been eclipsed. For the annual number baptized into the churches has increased from 198,579 in 1930, to 269,155 in 1940, the total number baptized during the ten years being 2,182,020, or an average of 218,202 per year!

#### 3. Gains in Sunday School Enrollment.

(1) In 1938, we published in the *Southern Baptist Handbook* (page 346) a table showing the twenty years' growth of the Sunday School work of the ten main denominations in America. This table shows that during those twenty years, Southern Baptist Sunday schools had a net gain of 1,347,189, while the other nine main denominations in America had a combined net gain of only 873,208! This is to say, in the last twenty years, Southern Baptists have had a half-million more people to come into their Sunday Schools than any nine other large denominations in the nation!

(2) We have published a table in the 1940 *Handbook* which shows the comparative Sunday School gains of Southern Methodists and Southern Baptists covering the past twenty-five years. Two very remarkable things are disclosed in this comparison, year by year, for the past twenty-five years. The first is that the enrollment gains of Southern Methodist Sunday Schools, during the past twenty-five years, were only 196,753; whereas Southern Baptist Sunday school gains, during the same period, were 1,763,051, or nine times that of Southern Methodists. The second thing revealed in this table is that, whereas Southern Methodists had 86,397 more persons in Sunday School than Southern Baptists, twenty-five years ago, Southern Baptists have today almost a million and a half more people in their Sunday Schools than have Southern Methodists.

(3) During the past year the United Methodist Church, composed of the Northern, Southern, and Protestant Methodist bodies and outnumbering Southern Baptists by 3,000,000, had only 52,378 net gain to their Sunday Schools; whereas Southern Baptists alone had a net gain of 155,002 to their Sunday Schools.

#### 4. Gains in Baptist Training Union Work.

The gains which have come to the Training Union work of Southern Baptists within the past ten years are well-nigh unbelievable.

(1) The number of B. Y. P. U.'s, for example, have increased from 22,511 in 1930, to 43,095 in 1940—a net gain of 20,584 organizations in the ten years, or an average annual gain of 2,058 new organizations each year for the past ten years!

(2) The enrolled membership of the Training Union organizations has increased from 501,405 in 1930, to 815,528 in 1940. This is a net gain of 314,123 (62.6%) for the ten years, or an average annual gain of 31,412 young people in training for effective church membership for every year of the past ten years.

#### 5. Gains in W. M. U. Work.

In addition to the great gains in personal service, mission study, the raising of some \$2,500,000 each year for the mission causes of Southern Baptists and the great program of education and training which the W. M. U. carries on, both the W. M. U. organizations and membership have made great gains.

(1) The organizations of the W. M. U., for example, have grown from 29,777 in 1930, to 39,720 in 1940, which is a net gain of almost 10,000 new organizations, or 1,000 new organizations for every year of the past ten years.

(2) The membership of the W. M. U. organizations, moreover, has increased from 531,394 in 1930, to 747,845 in 1940, which is a net gain of 216,451 (or 40.7%) for the ten years.

#### 6. Gains in Vacation Bible School Work.

We fear no one will believe the amazing records of achievement wrought in our Vacation Bible School work. By the way, Dr. Howard Lee Jones, a great Baptist leader and brother of Dr. Carter Helm Jones and Dr. M. Ashby Jones, assisted by Mrs. Eliza Hawes, a sister of Mrs. Jno. A. Broadus, in July, 1898, conducted the first Vacation Bible School in America, so far as I can learn. This school was conducted in Epiphany Baptist Church, New York City, by these two great, Southern born, Baptist leaders.

Dr. Homer L. Grice came to the Sunday School Board at Nashville, Tennessee, in 1924, and established one of the first regular departments of Vacation Bible School work known to the nation. During the past ten years, the progress of this work among Southern Baptists has been almost unbelievable!

(1) The number of Vacation Bible Schools held in 1929, for example, was only 387; whereas the number conducted in 1939 reached the total of 4,349—a net gain of 3,962 Vacation Bible Schools in the ten years, or an average net gain of 396 new Vacation Schools for each year for the ten years.

(2) The enrollment of boys and girls in these Vacation Bible Schools, moreover, grew from 51,079 in 1929 to 421,377 in 1939—a net gain of 370,298 boys and girls enrolled in Vacation Bible Schools for the ten years, or a yearly net increase of 37,029 boys and girls enrolled in Southern Baptist Vacation Bible Schools!

#### 7. Gains in Church Property.

Because of the ravages of the long depression (1929-1936), we will get a better picture of Southern Baptist progress in church buildings if we go back over the past twenty years.

(1) In 1920, for example, Southern Baptists had only 18,318 church houses; whereas we now (1940) have 23,008—a net gain of 4,690 church houses in twenty years, or an average net gain of 234 new church houses each year of the period.

(2) But all during this period, old church houses were being made over and enlarged. In fact, about 12 church houses were being remodeled during this period for every new one built. So that Southern Baptists came to the end of this period with unbelievable gains in the value of their church property. The total value of Southern Baptist church property in 1920, for example, was only \$74,273,728; whereas now (1940) it stands at \$214,724,695—which is a net gain of \$140,450,967 in church property in the past twenty years (1920-1940), or an average net gain of over \$7,000,000 per year for the past twenty years, in spite of the ravages of the long depression.

#### 8. Gains in Schools and Colleges.

Another astonishing thing has happened to Southern Baptists during the past twenty years (1920-1940). In the first place, they have lost 51 schools and colleges (42 academies and 9 senior colleges to be exact). But in spite of these great losses, they have increased the student body in their Christian schools and colleges by 10,023 during these twenty years. They also have 506 more ministerial students in school now than 20 years ago; and they have added \$18,984,010 to their school property (in houses and lands and improvements), and \$16,798,830 to the endowment of these schools and colleges. That is to say, in spite of their great losses, Southern Baptists have added \$35,782,840 to the property and endowment of their Christian schools, or \$1,789,142 a year for the past twenty years.

There have been many other great gains which we cannot recount here.

#### What of the Future?

In the year 1950, Southern Baptists, under normal conditions and maintaining the same rate of growth as at the present, will have the following forces:

Population in the bounds of the Convention ..... 50,057,769

Churches (local congregations) .....	26,044
Annual number of baptisms .....	412,000
Church members .....	6,500,000
Sunday School enrollment .....	4,500,000
Church property—houses and grounds .....	\$284,724,695
Gifts to Missions and Benevolences .....	\$ 6,805,214
Total contributions, all purposes .....	\$ 46,305,812
Baptist Training Union membership .....	1,325,000
W. M. U. membership .....	1,052,227

### POPULATION GROWTH IN SOUTHERN BAPTIST CONVENTION TERRITORY—1930-1940

States	1930 Census	1940 Census	Ten Years' Gains
1. Alabama .....	2,646,248	2,830,285	184,037—(7%)
2. Arizona .....	435,573	497,789	62,216—(14.3%)
3. Arkansas .....	1,854,482	1,948,268	93,786—(5.1%)
4. District of Columbia .....	486,869	663,153	176,284—(36.2%)
5. Florida .....	1,468,211	1,877,791	409,580—(27.9%)
6. Georgia .....	2,908,506	3,119,953	211,477—(7.3%)
7. Illinois (S.) .....	1,526,131	1,514,831	48,700—(3.2%)
8. Kentucky .....	2,614,589	2,839,927	225,338—(8.6%)
9. Louisiana .....	2,101,593	2,355,821	254,228—(12.1%)
10. Maryland .....	1,631,526	1,811,546	180,020—(11.0%)
11. Mississippi .....	2,009,821	2,181,763	171,942—(8.6%)
12. Missouri .....	3,629,367	3,775,737	146,370—(4.0%)
13. New Mexico .....	423,317	528,687	105,370—(24.9%)
14. North Carolina .....	3,170,276	3,563,174	392,898—(12.4%)
15. Oklahoma .....	2,396,040	2,329,808	-66,232—(2.8%)
16. South Carolina .....	1,738,765	1,905,815	167,050—(9.6%)
17. Tennessee .....	2,616,556	2,910,992	294,436—(11.3%)
18. Texas .....	5,824,715	6,418,321	593,606—(10.2%)
19. Virginia .....	2,421,851	2,664,847	242,996—(10.0%)
Total for Convention .....	41,904,436	45,798,508	3,894,072—(9.3%)
Southern Baptists .....	3,770,645	4,949,174	1,178,529—(31.2%)

### GROWTH OF SOUTHERN CITIES—1930-1940

Cities	1930 Population	1940 Population	Ten Years' Gains
Baltimore, Md. ....	804,874	854,144	49,270—(6.1%)
St. Louis, Mo. ....	821,960	813,748	-8,212—(1%)
Washington, D. C. ....	486,869	663,153	176,284—(36.2%)
New Orleans, La. ....	458,762	492,282	33,520—(7.3%)
Kansas City, Mo. ....	399,746	400,175	429—(0.1%)
Houston, Texas .....	292,352	386,150	93,798—(32.1%)
Louisville, Ky. ....	307,745	318,713	10,968—(3.6%)
Atlanta, Ga. ....	270,366	302,538	32,172—(11.9%)
Dallas, Texas .....	260,475	293,306	32,831—(12.6%)
Memphis, Tenn. ....	253,143	291,312	38,169—(15.1%)
Birmingham, Ala. ....	259,678	264,151	4,473—(1.7%)
San Antonio, Texas ....	231,542	253,143	21,601—(9.3%)
Oklahoma City, Okla. ....	185,389	204,517	19,128—(10.3%)
Richmond, Va. ....	182,929	190,341	7,412—(4.1%)
Ft. Worth, Texas .....	163,447	177,748	14,301—(8.7%)
Jacksonville, Fla. ....	129,549	174,336	44,787—(34.6%)
Miami, Fla. ....	110,637	170,877	60,240—(54.4%)
Nashville, Tenn. ....	153,866	167,415	13,549—(8.8%)
Norfolk, Va. ....	129,710	143,275	13,565—(10.5%)
Tulsa, Okla. ....	141,258	141,750	492—(0.3%)
Chattanooga, Tenn. ....	119,798	128,138	8,340—(7.0%)
Knoxville, Tenn. ....	105,802	112,002	6,200—(5.9%)
Tampa, Fla. ....	101,161	107,674	6,513—(6.4%)
Charlotte, N. C. ....	82,675	100,327	17,652—(21.4%)
Totals, 24 cities (1930) .....	6,453,733	7,151,215	697,482—(10.8%)
Totals, 16 cities (1920) .....	4,403,485	7,151,215	2,747,730—(62.4%)

### FOUR YEARS' GROWTH OF SIX LARGEST CHURCHES—1937-1940

Churches	Total Baptisms 1937-1940	Net Gain 1937-1940	Present Membership
First Church, Dallas .....	598	439	7,220
First Church, Oklahoma City .....	653	879	6,003
First Church, San Antonio .....	830	*2,027	5,720
Cliff Temple, Dallas .....	535	383	5,521
Gaston Avenue, Dallas .....	502	698	5,089
Bellevue, Memphis .....	801	840	5,005

\*These figures include about 800 members arbitrarily excluded some years ago and recently restored.

### CHURCHES LEADING IN GIFTS TO MISSIONS AND BENEVOLENCES—1940

1. Alabama—Southside, Birmingham .....	\$45,603.43
2. Arizona—First Southern, Phoenix .....	2,284.33
3. Arkansas—Second Church, Little Rock .....	10,221.08
4. District of Columbia—*Calvary, Washington .....	26,042.53
5. Florida—Main Street, Jacksonville .....	13,189.79
6. Georgia—Second, Ponde de Leon, Atlanta .....	25,775.96
7. Illinois—First, Harrisburg .....	3,351.21
8. Kentucky—Walnut Street, Louisville .....	23,790.96
9. Louisiana—First, Shreveport .....	22,881.22
10. Maryland—Eutaw Place, Baltimore .....	4,012.86
11. Mississippi—First, Jackson .....	11,641.62
12. Missouri—Third Church, St. Louis .....	21,369.46
13. New Mexico—First Church, Albuquerque .....	5,770.93
14. North Carolina—First, Winston-Salem .....	50,037.21
15. Oklahoma—First Church, Oklahoma City .....	22,537.76
16. South Carolina—First, Greenville .....	14,911.52
17. Tennessee—First Church, Knoxville .....	49,071.23
18. Texas—First Church, Dallas .....	61,645.50
19. Virginia—First Church, Richmond .....	28,873.62

First Baptist Church, Dallas, Texas, leads the South.

"Boy, I'm scared! I just got a letter from a man telling me he'd shoot me if I didn't stay away from his daughter."

"Well, all you have to do is stay away from his daughter."

"Yeah, but he didn't sign his name."

On a rather warm day, an old lady went up in an airplane for the first time. When they had been in the air some time, she pointed to the propeller.

"All right, my man," she said to the pilot, "you can turn the fan off now; I feel much cooler."